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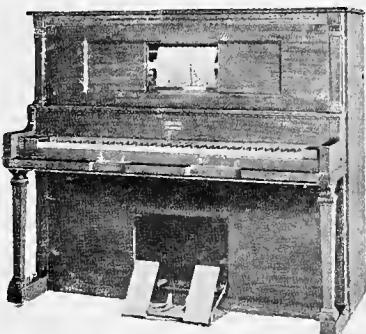
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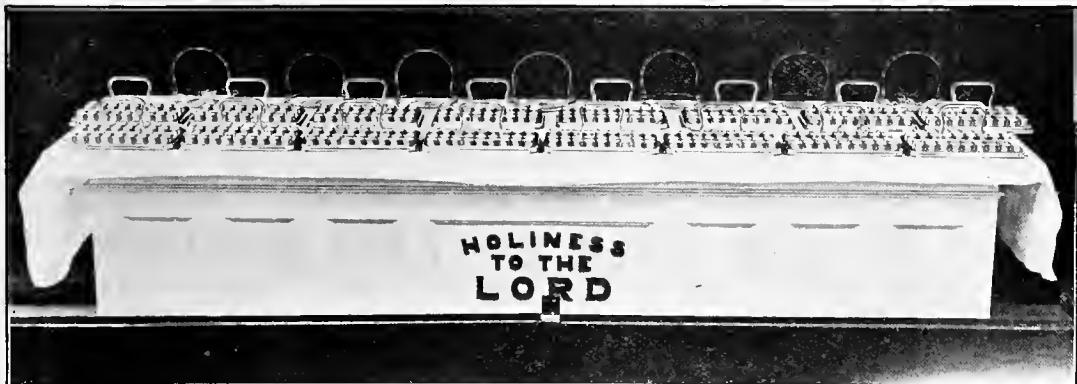
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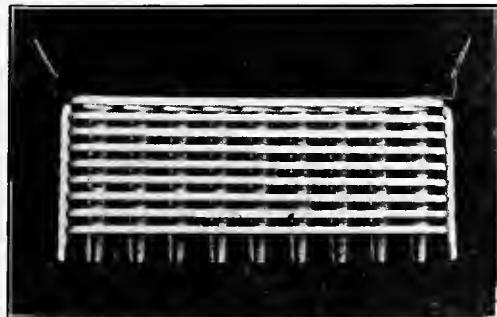
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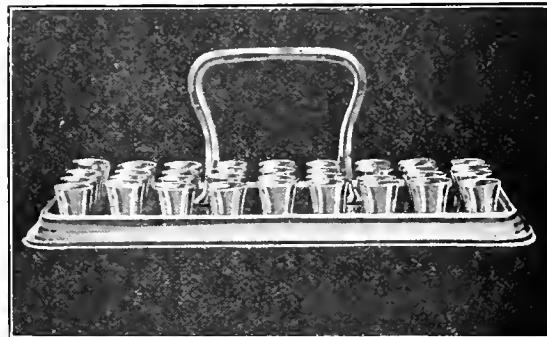
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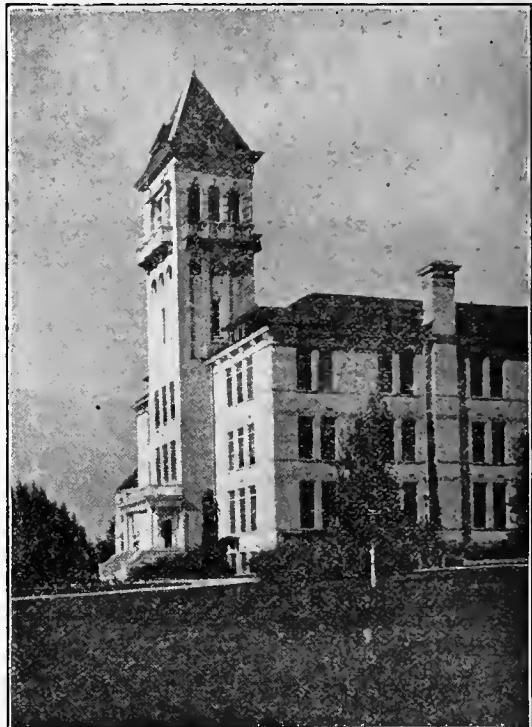
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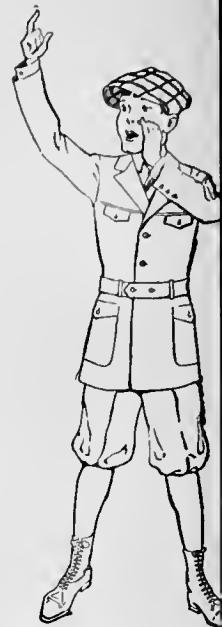
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VACATION CALL

By Effie Stewart Dart

I long to get out on the mountains,
Away from the worry and care,
Where thousands of modest blossoms
Make fragrant the balmy air.

I long for a tree's cool shadow—
For a green grass spot to lie,
While I count the fleecy cloudlets
Afloat in the azure sky.

I long for the song of a mountain
stream
As it sings on its merry way;
For the shimmer of mountain birches,
Whose leaves in the breezes play.

I long for the subtle magic
That hides in the mountain breeze,
Which drives from the brain the cob-
webs,
And the body heals of disease.

I would close my eyes and listen
For the meadowlark's roundlay,
Or the gentle rustle the fairies make
As midst the green leaves they play.

I would need no book to cheer me,
I would need no friend to talk;
For nature would softly soothe me
As a mother her babe might rock.

And if *you* should chance to find me
I pray you, break not the spell,
But let the voices of Nature
The depths of God's goodness tell.



PARENTS' CLASS, FOURTH WARD, PIONEER STAKE



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. LI

AUGUST, 1916

No. 8

Little Sir Galahad

By *Phoebe Gray*

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Chapter XIX

RODNEY JONES, OF THE *View*

The faculty of Minot House recognized the value of publicity. Theirs was a message vital to the community. In order that Minot House might do the greatest amount of good, might wield the maximum of influence, people must know of its activities. Anything that happened which would make a good newspaper story was pretty likely to find its way into print. It seemed, too, as if the people of Sheffield could never have too much news of Minot House.

When the editor of a Sheffield paper put on a new reporter, he would usually say: "Go up to Minot House and get a story. There's always something good there. Let's see what you can make of it."

Rodney Jones got this assignment his first day on the *Evening View*. Jones went to Minot House, watched the crowds of students ebbing and flowing, tried to catch something of the atmosphere of the place, and waited for an inspiration. It came, in the shape of a blonde boy with a slight oddity of gait. He could not be over thirteen or fourteen, the reporter thought, and as most of the other students appeared to be much older, cur-

iosity, which is at the bottom of what is called news instinct, impelled him to follow Charlie Thomas.

The boy took the elevator and so did Jones. At the top the elevator door slid back and disclosed a vast room, flooded with scientifically distributed north light. There were pallid effigies of classic figures standing about on pedestals; a pungent, oily smell permeated the air; half a hundred students in smock-like aprons sat working at easels or adjustable tables. They were drawing or painting, mostly from still life; in a far corner an aged and picturesque tramp sat as immovable as the classic statues, while a group of students limned his figure. The room was quite still; everybody except the instructors seemed too busy to talk. Those who did so conversed in whispers.

"Is this—is this the art department?" asked Jones.

"U-huh," said Charlie Thomas, genially. "Want to see somebody?"

"I'm a reporter, from the *View*. I'm here to get a write-up."

"What's a write-up?"

"A story, an article, for our Sunday supplement."

"Oh," said Charlie, "that'd be fun, I should think. I'd like to read it; this

is the best part of Minot House."

The big blue eyes flashed with enthusiasm. It was this earnestness of purpose which had attracted Jones, because he thought it unusual in a boy of that age. Jones made a rapid estimate of Charlie, judged him by the striking picture value of his wonderful curly head, and jumped at a conclusion.

"I see," he said. "You're one of the models."

Charlie laughed. "I pose sometimes," he said; and this was true. Something impish required him to have a little fun at just this moment.

"Who's the boss here,—the professor, or whatever you call him?"

"Mr. McGregor? That's Mr. McGregor over there."

Charlie indicated a serious young man who was explaining something to one of the students by the use of his thumb. The reporter went and stated his errand, while Charlie put on his own smock and fell to work rubbing charcoal on the nose of a smutty-looking Apollo Belvedere which he had outlined on his board. He scowled and rubbed and drew back and squinted, first at his drawing and then at the plaster model on a nearby shelf. Plainly his work gave him small satisfaction.

Mr. McGregor led the newspaper man about the big room, giving him an animated account of the work of the classes and explaining everything with great politeness. When they reached Charlie, the reporter stopped.

"Why, here's the little chap that I was talking with," he said. "I thought he was a model; he looks like a glorified choir boy. I can't help thinking there's a story in that kid."

Mr. McGregor was an artist, but he had had some canny Scotch ancestors. There was a "story" in Charlie, and McGregor knew that it was a good one; but it would depend upon Charlie whether or not it could be had.

"Thomas," said McGregor, "just a minute, please."

Charlie deserted Apollo with alacrity.

"Yes, Mr. McGregor."

"This is Mr. Jones, of the *View*. He wants to write us up—"

"Yes, sir," said Charlie, "he said so."

"I wish you'd show Mr. Jones some of your little portrait sketches."

"Oh, Mr. McGregor," protested the boy.

"Sure," chimed in Jones, "let's see 'em. I'm crazy about art."

"They're not art," said Charlie. "They're no good. I've torn up most of 'em, honestly I have, Mr. McGregor."

"What are you, a budding C. D. Gibson?" asked the reporter. He didn't mean to be fresh, but he sounded so complacent, so cocksure. Way down inside Charlie Thomas the little mischief imp tickled him.

"Wait a minute," he said, and picked up a scrap of paper, which he laid on a magazine. Then, with a pencil, he made some rapid strokes, glancing momentarily at the interested and grinning Jones.

"Here you are," he said, and went back to his work.

Jones took the sketch, gave it one look, and burst into a roar of laughter that caused all the quiet workers to look up in startled curiosity. McGregor, over Jones' shoulder, saw what Charlie had done. The likeness of Jones was most amazing; it was ridiculous, absurd.

"That's great," cried the reporter, "it's just me all over. Say, young fellow, can you hit 'em like that every time? I'll show it to the crowd at the office—it's a wonder."

He eyed the caricature again, and the smile faded from his face. Was it a likeness, after all? Did he look like that?

"Say, professor," he said, "what's that boy trying to do, make fun of me? I don't look like that; now do I? Say, that's too much, you know. It's clever, but—"

He paused and stared stupidly at the sketch. It was like looking into a glass which reflected not alone his lineaments, but his very soul. Every meanness, every little narrow, petty prejudice, every snug conceit, stood there as legibly as if printed in Gothic type.

"This young man," said McGregor, "may or may not be an artist some day. I often wonder if he will. But he has this astonishing gift of caricature and hardly ever uses it. He says he doesn't dare to; he hates to hurt people's feelings. He is singularly tender-hearted, and I wonder that he should have allowed himself this indulgence."

"I guess my face was too much of a temptation to him," said Jones. He slipped the sketch into his pocket. "Good-by, young fellow; much obliged. You'll do all right. I can get you a job on the paper any time. Gee! Wouldn't some of our prominent citizens squirm if they saw themselves as you'd see them! Good-by, Professor McGregor. I'm going to make a nice story about your department. This is my first assignment, and I hope they print it. Thanks for your time and trouble."

"I'm awfully sorry, Mr. McGregor," said Charlie in distress when the elevator door had slammed. "I wish I hadn't done that. Do you think I hurt his feelings much?"

"I hope so, Thomas."

"But I didn't want to. Oh, I'm never going to sketch anybody again. He was so—so kind of—"

"Fresh?"

"That's it. Something inside of me jumped up and whispered: 'Draw his picture, Charlie; draw his picture, Charlie.' So I did. Now I'm sorry."

"I shouldn't be sorry, Thomas. Come and sit down here. I want to talk to you."

Charlie sat down quite humbly. Maybe he was in for a lecture.

"Thomas," said Mr. McGregor, "did

you ever hear the parable of the talents?"

"Sure I have," said Charlie; "everybody has."

"I think you have a very remarkable gift, my boy. I know you are sometimes afraid to use it, and you are certainly to be respected for that. Nevertheless, I know that your pencil often discovers the splendid traits of some subjects as well as the meannesses of others. So I want to advise you not to neglect your talent for caricature. You may see the day when you can use it very greatly to the advantage of your fellow men."

"How could that be, Mr. McGregor?"

"Have you ever heard of Thomas Nast? Or of Joseph Keppler?"

The boy shook his head.

"They were men who did great service because they possessed this gift of yours. Many years ago in New York City a group of politicians robbed the people shamefully and defied the law to reach them. Nast, by means of his pencil, presented so graphic a picture of Tweed, the head of the ring, and of his followers, that public opinion was aroused and the thieves were put where they belonged—in prison.

"Do not for one moment give up your struggle to become an artist, Thomas. But remember, the day may come when you will be an instrument for good, because you have this wonderful gift of telling the truth with a pencil or a bit of charcoal."

"Maybe it will help me find the Grail," said Charlie gravely.

"The Grail?"

"Haven't you heard about the Galahad Knights?" asked Charlie. "Well, maybe I'm the only one left, now. Of course it was many, many years ago."

"Sir Galahad lived in the days of King Arthur—"

"Oh, I know that; I'm talking about us boys. We had a society called the Galahad Knights. Francis Willett was the founder of it. Oh, it was a

long time ago, when I was only a young boy."

"Really," said McGregor, "as long ago as that? Well, what became of them?"

"I guess most of them went off to school or college. They were all older than me. But I've stuck to it ever since; I'm a Galahad Knight today, much as I ever was; and some day when I get a chance, I'm going to organize the society all over."

"You haven't given up the Quest, then?"

"No; I'm going to follow it as long as I live."

"Well, then, Thomas, let me tell you that your talent will help you find the Grail, as you have suggested. That is all for this morning. I should say you had Apollo's eye too far back. If I were you, I should throw this one away and start another. It can't be much worse, and it is more than likely



Jones took home the sketch and hung it with a pin on the wall.

"If that's the kind of a chap I am," he would repeat,
"I'm going to change or bust. No wonder I never had a
decent job before!"

to show a lot of improvement." And McGregor passed on to the next Seeker.

Jones went back to the *View* office and wrote his story, which in due time appeared in the Sunday issue. But it said nothing about Charlie Thomas. Jones took home the sketch and hung it with a pin on the wall near his bed. Every night before he turned in, and every morning when he arose, he studied it.

"If that's the kind of a chap I am," he would repeat, "I'm going to change or bust. No wonder I never had a decent job before. Didn't want to hurt folks' feelings, did he? Well, he hurt mine, same as my father used to hurt 'em with a piece of trunk strap; and I hope it does me as much good as the strap did."

But Jones had another idea in placing the caricature where he could see it, and that was to keep Charlie Thomas in mind. The time was coming when it would be very much to his advantage to know that young artist. Jones had a big idea—the kind of idea that makes good newspaper men and good newspapers. Meanwhile he studied his trade of writing and bided his time.

CHAPTER XX

THE NEW ASSISTANT

Mary Alice Brown looked up, one morning in the "gloves," and caught the eye of a young man standing in the aisle before her counter.

"Hello, Mary Alice," said the young man. He had a good-humored face, a complacent manner, and very red hair.

"Francis Willett," cried Mary Alice. "Where did you come from?"

The young man's red hair was particularly noticeable, because he wore no hat, a circumstance which struck Mary Alice as odd.

"I came down from the general offices of this establishment to see you,

Mary Alice," said Francis. "I'm working here. Do you remember, we both said we wished we didn't have to be educated, so we could work in a store? Well, we're both here."

"But how about your education, Francis?"

"How about yours?"

"Oh, I've finished mine. I graduated from high school last June."

"And I've just begun mine. I was expelled from college last week."

"Francis! What for?"

"Being good for nothing."

"I don't believe it."

"Ask my father."

"Likely. Why don't you tell the truth? Are you sick or—"

"Crazy? Yes, I'm crazy, I guess; or I was. If I hadn't been crazy, I'd still be in college."

Mary Alice studied Francis Willett thoughtfully. She wished she had Charlie Thomas's talent. She would have put it to the test then and there, in order to find out just what kind of chap this complacent, good-looking, red-haired young man really was. Ever since she had known him she had viewed him with alternating affection and misgiving. He could be so winning if he would. But after he had gone away to school he had outgrown the scope of her understanding. She guessed, shrewdly, that his father had given him too much money to spend and it had partly spoiled him. This grieved Mary Alice, for at heart she was very fond of Francis.

She knew she wasn't in his "class." At his best he never made her feel this difference, and she was sure he never meant to make her feel it, even at his worst. After he left for St. Michael's she saw but little of him, and her impression was that of too much "wisdom." He wasn't simple and boyish and frank any more. He used to be the sympathetic type, quick to respond to suffering and distress. She didn't know that he would fail to respond now, but he had certainly lost that keen edge of sympathy which had, in

his younger days, prompted the founding of the Galahad Knights.

"What are you doing in the store?" she asked.

"I'm learning the business; began this morning. I already know what f. o. b. and c. o. d. mean. I'm a sort of cub assistant to Mr. Stacey, a general handy little man in his office, not quite so humble as an office boy or nearly so exalted as a saleslady. I can't give anybody orders, and nobody but the head of the house can give me any. I'm neither hay nor grass, but I need cutting; and they've started in with my allowance.

"Now, Mary Alice, you and I are too good friends for me to make any bones of my situation. I'm out of college because I got into a scrape. You don't need to know what it was. I came home like the fatted calf that I am, and my father did not kill the prodigal son, but got Stacey to give him a job at ten dollars a week. I must live, move, and have my being on that amount, pay my board at home, buy my clothes and lunches, and take you to see the films once a week."

"Mercy!" said Mary Alice. "Here comes the floorwalker. Do you want him to see you loafing here? I don't."

If Francis had been a dilatory cash boy, he couldn't have scuttled off more guiltily.

"Who was that young man?" demanded Mr. Kemp, the floorwalker.

"That was Mr. Willett, Mr. Stacey's new assistant," said Mary Alice glibly.

"Mr. Willett? I hadn't heard."

Mr. Kemp spoke in an injured tone, as if Mr. Stacey should have consulted him before engaging an assistant. Mary Alice couldn't like Mr. Kemp; he was too "slick." She didn't need any of Charlie Thomas's help, pencil or no pencil, to size up Mr. Kemp. On the surface he was all geniality and politeness. He met the customers and directed them with a lordly air of proprietorship, as of one who should say:

"This is my store, ladies; help yourself to anything you see."

Lucy Bradish, another of the girls in the gloves, said Kemp treated 'em all like charge customers. And she liked him just as well as Mary Alice did, and not a bit more. This was also true of Hilda Marsh and Jenny Madison. They had both been in the department longer than Mary Alice and had many stories to tell of Kemp's pettiness, his small vanities, and the meanness which underlay the veneer of his "this is the way to greet customers" manner.

When Kemp had strutted off up the aisle, Lucy, innocently busy with boxes of gloves that in no way interested her except that they were near Mary Alice, asked: "Who was that nice-lookin' fellow, Mary Alice? The one with the pink hair?"

"He's one of the—employees," answered Mary Alice.

"How long since? I never saw him before. What's he do, wear clothes in the men's department? Believe me, that suit he had on never came from this emporium. Talk about your daily hint from London! And that tie—wasn't it a dream! Oh, Mary Alice, tell a fellow, will you?"

"That's Mr. Willett, Mr. Stacey's new assistant."

"Oho, from the head office? What'd he want of you?"

"Oh, nothing."

"Mary Alice Brown, is that *the* Francis Willett, John Willett's son, the one that's so awful rich? I bet it is; I've heard he was a carrot-top. Oh, *don't* be so hateful! I'm simply crazy to know."

Mary Alice grinned at Lucy, but said nothing, and the other girl went poutingly about her business. She sputtered her grievance to Hilda and Jenny.

"I 'don't see what he could have wanted," she said. "Maybe he'll come again. He's awful nice looking."

"Sure," said Hilda. "I've seen him lots of times; his folks have got heaps

of money. I don't see what he wants to work here for."

Another caller who dropped in occasionally to see Mary Alice, usually at closing-up time, was Charlie. His work at Minot House was over at one o'clock, but he loved to stay an afternoon or two each week in the big art room. McGregor said he was making a good deal of progress.

"Here comes your steady," one of the girls would say, "the little lame fellow. Isn't he the darlingest thing! Hullo, Charlie-boy. How's things over at Minot? Or have you been to the movies this afternoon? There's a dandy film down to the Scenic. It's called 'Jupiter's Daughter,' five reels. I wish some nice boy with yellow curls would invite me to it."

"Honest. Hilda," Charlie said gravely, "if I had money enough, I'd take the whole of you to the movies every night; wouldn't I, Mary Alice?"

"I think he would, girls," said Lucy. "He's the most generous boy I ever knew. Never you mind, Charlie; you stay in town next Sat'day after' and I'll take you to see 'Jupiter's Daughter' and we'll have ice cream. It's my day off."

"Just think of it, girls," Lucy said, when Charlie and Mary Alice had gone to catch the Hillside Falls car; "that poor child never walked a step until he was eight years old. A big doctor from New York cured him. Mary Alice just worships him. He's a wonder, she says. Over at Minot House he's so smart he's in classes with folks three or four years older'n he is, and he's goin' to be an artist. He's a picture himself. Jenny, lend us a hatpin, will you? Mine's fell down behind this locker and I haven't time to fish for it tonight. Ma's going out and I got to get home and put the kids to bed."

"You mustn't come down here very often, Francis," warned Mary Alice one day. "The girls talk; and it makes Mr. Kemp furious. Every time he sees you he gets so disagreeable. It

seems to stir up all his meanness, and that's a good deal, let me tell you. Besides, I don't believe Mr. Stacey would like you to be spending your time visiting a—a shop girl."

"Nonsense, Mary Alice. It's the only pleasure I have. He wouldn't mind. As for Kemp, I'd love a good excuse to disarrange that oily smirk of his. I wonder if I could manage to get him discharged."

"Don't, Francis. He's got a wife and six children. Maybe you'd be cross if you had to take care of a family like that on his salary."

"Oh, I don't know. Maybe he'd get more salary if he knew how to be decent."

"Do you know, Francis, I sometimes wonder if people can help their dispositions. Perhaps he thinks he's doing the best he can; and as long as he thinks so, how are you going to blame him?"

Wiser heads than Mary Alice's have puzzled over that problem.

"Somebody ought to tell him," asserted Francis.

"Haven't you and I any faults?" asked Mary Alice. "Maybe somebody could tell us a few things; they could me, anyhow."

"Somebody's going to tell you how pretty you are."

"Hush, you big silly. I thought you said I was skinny."

"Good heavens, Mary Alice, you've a long memory. How about my big feet? Do you still think I run to elbows, like Sam's pup?"

"You run mostly to loud neckties and foolish talk. For the love of goodness, go back to your own work and let me do mine. Yes'm, those are real Russia. Three-fifty. Yes'm, they're guaranteed. The dogskins are at the other end of the counter. Charge account? Yes'm. 368 Clipper Hill Avenue? I'll try, if the afternoon delivery hasn't gone yet. Well, maybe they'd send a special messenger, Mrs. Travers. What do you think, Francis? That's the Mrs. Travers I used to haul

the washing for, and you used to help me. Will you *please* go away? No'm, the men's hosiery's on the Essex Street side. Mr. Willett, will you please show this lady to the men's furnishings? Thank you; good-by."

Mary Alice decided that adversity had done Francis Willett a world of good. He began to lose his complacency. Stacey was pretty frank in the matter of criticism, and Mary Alice guessed that all was not rosy in the up-stairs office. She wondered how long Francis would hold his job if Stacey were not an old friend of John Willett.

CHAPTER XXI

AT THE BOREAS CLUB

One crisp and moderately cold day in January, a Saturday afternoon that the store rules once in so often allowed Mary Alice for her own, the doorbell rang. Little Dick came panting up to Mary Alice's room, where she sat mending gloves. She did this work with wonderful skill, and many of the customers of Stacey's glove department had found it out. So they brought her numerous pairs, often expensive party gloves, needing the remedy of her deft surgery. The work added measurably to Mary Alice's income, though it hurt her eyes if she did too much of it evenings.

"Mary Alice, Mary Alice," called little Dick. "The' 's a nawful big auto'bile out in front and it's Mr. Willutt and he says for you to hurry he's goin' to take you ridin' and he says you needn't put on your coat 'cause he's got a grea' big fur one for you to wear and hurry up down."

"But, Dicky, I can't. I've got so much to do. Tell him I'll have to be excused. Well, say to wait a minute. I'll be right down."

Dicky thumped hastily off downstairs.

"She says," he informed the young man at the door. "she says she can't,

she's got too much to do, and tell you she'll have to be excused and wait a minute, she'll be right down."

"I thought," said the girl, as the car slid away from the house with Mary Alice cuddled into the low passenger's seat, well wrapped in furs, "I thought you said your father didn't want you to use his cars."

"T isn't father's; it's Stacey's run-about. I asked him to lend it to me and he was very nice about it.

"Then you're getting along better with him?"

"Looks that way. I've really learned a lot. My, how he has gone over me! But now I'm getting so I'm rather useful to him. He's quite pleasant, most of the time."

Was that a hint of the old complacency?

Mary Alice did not get too many automobile rides. The cold air, as they moved swiftly through the frozen country, bit her cheeks and made them redder; it brought the tears to her eyes and made them brighter. She snuggled down contentedly and enjoyed herself exceedingly, and she liked Francis Willett better than ever.

"This is the life, this is the life," hummed Francis, and the velvety little French engine hummed in unison. "I tell you, it feels good to get a wheel in my hands again. Gid-ap, Dobbin! Pretty nice car, the boss brought home from Paris last fall. Oh, say, Mary Alice, if only I had some money of my own!"

"I don't see but that you're doing nicely without any."

"You don't know. It's a case of hold back with me day in and day out. My clothes are getting shabby, I haven't had a new tie for a month, and I black my own shoes every morning by lamp-light. This getting up before day in the dead of winter's no fun."

"But isn't it doing you good?"

"Oh, I suppose so. It's what my father wanted. By George, Mary Alice, there's one person who's pleased! You know when I first came

home he had hard work to speak to me, poor old chap. I got so I was lots sorrier for him than I was for myself. Pretty hard blow, to have his only chee-ild take such a tumble. He was all bokey-up. But nowadays, when he sees mother's iron-jawed boy spring lightly out of bed about one hour ahead of the sun, hears me swash around in a tub full of ice water, and then meets my smiling, business-like phiz, at the breakfast table, he just beams. It's one of the two things that make my hard, barren existence supportable."

"What's the other?" asked the girl innocently.

"You!"

Mary Alice added a nice pink blush to the red already wind-kissed upon her cheeks.

"Fiddlesticks!" she said.

"Fiddle nothing," said Francis. "You're a dandy girl, Mary Alice. I love you to distraction."

"Look out for that dog," cried Mary Alice. "My goodness, I thought you were going to run over him."

"Aren't you romantic?" complained the young man. "How perfectly idyllic to say, 'I love you,' with all the pent-up passion of a tortured soul, and to have your adored one shout, 'Hey, look out for the ki-poodle!' Real sentiment there, *u'est ce pas?*'"

"Oh, Francis, you're so absurd. You mustn't make love to me. I don't even think your father'd like it if he knew you were taking me to drive. It's nice to be friends, but—oh, please don't make it any stronger than that!"

"What talk have you?" demanded Francis. "My father thinks you're just about right, I can tell you. Way back when you and I were kids he used to tell me what a pretty little thing you were and how much sense you had."

"That was because we *were* little."

"Doesn't make any diff. You're prettier now than ever, and you've got ten times as much sense. Listen to me! You don't know my dad. Do

you think he has any foolish ideas about 'class' and 'exclusiveness' and all that? Why, when he was my age he was poor as—as I am. Poorer; he got only six dollars a week."

"But he was a college man."

"He earned his way through—he and Uncle Billy Jackson. That's why they're such pals. Uncle Billy Jackson thinks you're great, Mary Alice."

"He hasn't seen me for four or five years." Let's not argue. For goodness' sake, where are we, anyhow? I've never been here before. What are you turning in for?"

"It's the Boreas Club; tobogganing, skiing, skating—all that sort of thing. Ever have an ice-boat ride? Ever go down a toboggan chute? Now's your chance."

Francis turned the car over to an attendant at the clubhouse steps and led Mary Alice into the great living-room.

"Want something to warm you up a mite?" asked her host.

"No, indeed, I'm not a bit chilled."

"Well, then, after we've had our sli'e. Now let's see. You'll need some heavier boots, and mittens, and a stocking cap. Wait here a few minutes; I'll be right back."

He disappeared, leaving Mary Alice standing before the broad hearth, where a big fire crackled cheerily. The room was exceedingly fine. Thick, warm-colored rugs, invitingly deep chairs, appropriate pictures, all contributed to its delightful and luxurious atmosphere. To Mary Alice this was a taste of the life of rich people. A couple of silent servitors glided about, attending upon the few guests who seemed to prefer the comfort of the room to the allurements of outdoor sports. These grouped themselves about small tables, where they laughed over their tea. Among them Mary Alice recognized two or three familiar faces, those of young women to whom she had sold gloves at Stacey's. If they noticed her, they gave no sign. Something told Mary Alice

that she ought to feel out of place here; but, on the contrary, she made herself quite at home, idly turned over the pages of magazines, examined some of the pictures, and enjoyed the experience quite frankly.

Mary Alice knew that the Boreas Club was made up of the best people of Sheffield and its suburbs. Moreover, she knew that Francis Willett's social position gave him the entree wherever such people gathered. That he was a member and that she was his guest gave her a pleasant sensation of belonging there herself.

Francis came back, followed by a respectful maid, who carried sundry articles of apparel, including a gay-patterned mackinaw and stout outing boots.

"Just go with Teresa," said her escort. "She'll fix you up in a jiffy. I borrowed this plunder from a friend's locker. Oh, it's all right. I telephoned about it before I left town; you see I had this little party all planned. So trot along; we must make the most of the afternoon."

Mary Alice, putting on the costume thus supplied, considered Francis Willett mighty thoughtful. Ever since boyhood he had always had such a delightful, easy way of doing things. With all his complacence, he was entirely charming, and never more so than when he was alone with her.

Of course he said silly things, but Mary Alice was just as human as any other girl. Somehow she was perfectly sure that Francis meant just what he said, and she couldn't resent it. She didn't want to.

Together they climbed the long slope to the top of the toboggan chute. There was no snow, but a combination of labor, water, and cold weather had produced a beautifully iced runway that dipped dizzily between high gunwales of planking to the shore of a sizable lake. Mary Alice remembered pictures of winter carnivals, and the atmosphere at the Boreas Club's toboggan slide now seemed charged with

the carnival spirit. Laughing, shouting, excited coasters, all carefully dressed in garments designed for this particular sport, crowded the broad starting platform. Nearly everybody knew Francis and greeted him noisily and cordially. Many cast inquiring glances Mary Alice's way; she was too pretty to be ignored.

Francis procured from somewhere a luxurious, cushioned toboggan, fitted with shiny nickled rails and a chime of blending bells. He looked, so Mary Alice thought, the most stunning young man in the crowd. Perhaps the pattern of his mackinaw was a little the most striking; he certainly wore his tassled cap with a rakish and fetching air. A tall, graceful figure, he carried himself with easy assurance, his complacent, confident smile quite in keeping with his position in this world of "nice" people.

If occasion arose, he introduced Mary Alice to his women friends or presented Mr. This and Mr. That with fine courtesy. Mary Alice was not in the least displeased to sense, in Francis Willett's attitude, a sort of pride. Presently he confirmed this thought for her.

"Mary Alice, do you awnt to meet a lot of these people, or just keep by ourselves? They're crazy about you, especially the men. There isn't a girl here who can hold a candle to you—"

"Francis!"

"That's right. You're the prettiest thing I ever saw, in that get-up. Come on. Let's get in line for the slide. You're going to have some fun."

When their turn came at the top of the chute, Francis tucked her in behind the curved front of the toboggan and dropped into his place, right hip to cushion.

"Hang on tight," he said.

It was like being poised on the brink of a precipice. Mary Alice peered down that dizzy slope and felt a delicious little shudder of terror. What was going to happen? The safe return of group after group proved

the non-hazardous nature of the sport, but she had watched each toboggan drop out of sight under that brink and wondered if she should ever see it emerge at the bottom and go tearing out upon the lake ice; but it always had done so, thus far.

The Boreas toboggan slide was daringly designed to give one the maximum of thrills. After an almost sheer descent of fifty feet, the slope seemed to fold back upon itself, and then drop again with such amazing suddenness that the toboggan shot clear of the

ice and described an arc in mid-air, coming down with a bewildering swoop that left one quite breathless.

"Hold hard," cried Francis. "We're off."

He kicked out with his nail-studded left toe, and the trip began. Mary Alice had just time enough to brace herself, when the whole world seemed to fall out from under her. The flat bottom of the toboggan swept the ice with a high-pitched roar; the swift wind pressed upon her like a wall of water.



'The flat bottom of the toboggan swept the ice with a high-pitched roar; the swift wind pressed upon her like a wall of water'

"Now, then, whooo-oooo-o-o-o-ooop!" shouted Francis, past Mary Alice's ear, and the toboggan leaped straight out into space. The girl wondered, afterward, if this sensation of helpless, catapulted flight could be anything like that of traveling in an aeroplane. But now, absurdly, ludicrously, terribly, out of the past came one word, which sang in her brain as she fell endlessly through that shining void: "Gravity! Gravity! Gravity!"

They came down crashing, bells a-shout, and hurled onward in a great swirl of ice particles, shot out upon the lake surface, past a blur of roped-off skaters, and gradually slowed to a stop near the farther shore. Francis pulled her to her feet, and she clung to him, a little dizzy.

"Pretty good, eh?" he said. "Like it? Weren't scared, were you?"

Mary Alice gulped, blinked, and shook her head. "No, but—"

"But you don't want any more? Is that it?"

"Are you— Do you want to go down—again?" she asked.

"Why, of course. That's what we're here for. Only, if you would rather not—"

"Francis Willett, do you think you're nice to me? Do you think I'd—I'd quit? Don't you think I've got as much spunk as those other girls?"

"You bet you have. More, too. Come, here's the team."

Horses hitched to big sleds conveyed the coasters back to the foot of the slide, where the toboggans were drawn up by an endless chain, steam propelled.

"It's too bad there's no breeze," commented Francis. "We could go ice boating. That *would* be fun; it's much more exciting than this. You'd love it."

Mary Alice looked up obliquely at her escort; there was a twinkle in his eye.

"Yes," she said. "It's a shame! Did you ever jump off the roof of a skyscraper? I should think it would be quite thrilling—that is, until you got accustomed to it."

(TO BE CONTINUED)

A Tribute to the Memory of William D. Owen

William D. Owen, a Sunday School officer and worker, for nearly forty years, a member of the Tabernacle Choir for forty years, an esteemed employee of the Z. C. M. I. for over forty-seven years, and one of the most widely known men in the state of Utah, passed from this life on July 1, 1916, aged seventy-two years and ten months.

He was the son of Wm. D. Owen and Rhoda Moss, born in London, England, Sept. 2, 1843; was baptized on his eighth birthday, Sept. 2, 1851, by Elder Samuel Bernee. During his youth he was an active member of the London Conference choir, and Elder George Careless, its leader in the early sixties, says of him: "Mr. Owen and others used to walk five and seven

miles to weekly choir rehearsals, and they never knew what it was to miss a practice except in the case of illness."

Elder Owen came to Utah in 1862, crossing the plains in Captain Wm. H. Dame's ox team company. He reached Salt Lake City October 30. Soon after his arrival he made his home with Brother Wm. Spicer, and while working for him, getting out timber in Lamb's canyon, met with a serious accident, in which his head was crushed by a falling tree, breaking the drum of his ear, and which greatly affected his hearing.

On November 5, 1866, he married Marianne Sanders, which union proved to be a most happy one, eleven children being born to them.

Elder Owen was one of the very



WILLIAM DAVID OWEN

earliest settlers of the East Bench, and passed through the usual trials of those early times. For many years by means of a yoke, he carried water for household use a distance of two full city blocks.

Soon after coming to Utah he joined the Tabernacle Choir, and remained a member for forty years, serving under the following leaders: Chas. J. Thomas, George Careless, Thos. C. Griggs, E. Beezley and Evan Stephens. He was the possessor of an excellent bass voice.

As a member of the old time Union Glee Club, and as the organizer and leading spirit of the Twenty-first Ward Dramatic Association he cheerfully gave of his time and talent for many years, for numerous worthy and charitable purposes. There is scarcely a ward in Salt Lake City in which he has not appeared at some time, at some benefit entertainment. For an amateur he possessed exceptional dramatic ability, was an adept in the art of making-up, and always looked carefully after the details. Some of his

best remembered impersonations were Joe Morgan in the well-known temperance drama, "Ten Nights in a Bar-room, Old Phil Stapleton in "Old Phil's Birthday," Melter Moss in the "Ticket-of-Leave Man," and Admiral Kingston in "Naval Engagements." In the latter character he is said to have been reminiscent of the distinguished comedian, W. H. Lingard. He also took part in the first presentation of "The Messiah, in 1875, and in the opera, "The Sorcerer," and enacted the role of Hecate in one of the early productions of Macbeth.

Elder Owen was ordained a Seventy in 1868 by Elder John Needham. Ordained a president of the Fourth Quorum April 8, 1884. This position he held for over 21 years. He was ordained a High Priest by Joseph S. Wells, July 3, 1905.

At the organization of the Twenty-first ward Sunday School, October 21, 1877, Elder Owen was appointed superintendent, which office he held for over eleven years. He was considered exceptionally well qualified for this position. He was a great lover of children, could call almost every child in the ward by name, was a natural disciplinarian, and a man of kindly yet strong personality.

On November 5, 1880, Elder Owen married Huldah E. Wilcox, who bore him five children.

On December 20, 1897, Elder Owen was appointed an aid to the General Board of the Deseret Sunday School Union, and on August 30, 1900, sustained as a regular member. By reason of his long experience and close observation, and his firm belief in the spirit of Sunday School work, he proved to be of great assistance to the Board. Especially during the past ten years in his many visits to the schools in the Stakes of Zion in the southern part of the State, have his labors proved helpful. Deeply solicitous at all times

for the welfare of the youth of Zion, he sought to impress upon them, by example and precept, reverence for our houses of worship, the observance of the Sabbath day, and the necessity of living exemplary lives.

Wm. D. Owen's record as an employee of Z. C. M. I. is a most enviable one. Starting with the opening of the institution in April, 1869, he was the oldest employee in continuous service at the time of his death—over forty-seven years. As a workman he was careful, systematic and industrious, always willing and obliging. Honest and reliable, a man of his word, he made many fast friends among the merchants in the central and southern parts of the State with whom he did business for many years. He was reputed to be the oldest traveling salesman in the State of Utah.

At the time of his death, though not an officer of the institution, Z. C. M. I., half-masted its flag in his memory.

William D. Owen was a man of sterling integrity, and deeply devoted to the cause of truth. Possessing great strength of character, he was firm in his convictions, at all times conscientious, earnest and sincere. He leaves a numerous posterity, four of his five surviving sons having filled faithful missions. He died firm in the faith, and with the full assurance of a glorious resurrection.

Having had the pleasure of a personal acquaintance and close association with him for over thirty-five years, and having received my early Sunday School training under him, and being greatly encouraged by his most worthy example, wise counsel, and exemplary life, I feel that hundreds of his friends throughout Zion will join me in the thought that in the passing of William D. Owen we have indeed lost a true brother and friend, and a most noble and beloved servant of God has gone to his reward.

JOSIAH BURROWS.

Some Pioneer Day Surprises

By L. Lula Greene Richards

I

On the morning of the Twenty-fourth of July, back somewhere in the "Mormon" Pioneer days, Brother Ralph Chester, his wife Julia and their three children, Asa, Dora and Claude were having a quiet discussion at the breakfast table.

"We cannot all of us leave home today! Brindle and her baby calf must be looked after and attended to," was the positive decision of the practical wife and mother.

"Well, Julia," responded her husband, "if the Bishop hadn't put me on the program, I'd gladly stay home and after working an hour or two on the new chicken-coop I'd take a little rest. Asa could drive over to town with you and the children."

"Oh, no one would think of your staying home, father!" chuckled nine-year-old Claude. "I bet the Bishop would be mad if you did."

"I wish Brindle's calf had been born a week ago, or else that it had waited until after today's celebration instead of taking this morning for it!" half lamented "Big Brother" Asa.

"Well, no one will be mad if I stay at home," said Mrs. Chester as she passed the biscuit for the second time round, "and Brindle did take this morning for presenting us with that fine little heifer baby."

"Some one would feel too bad though to enjoy the day a bit if you should stay at home, mother!" protested the other feminine branch of the family, twelve-year-old Dora. "You are always the one to take the hardest part in everything, and I think it is time for me to begin sharing with you some of the unpleasant things that come to us. I'll stay home and feed the old hen when she comes off with her chicks and take care of Brindle and her baby, and do the churning, and maybe I can finish spinning the skein of yarn I had to leave yesterday."

"We shouldn't like leaving you at home alone either, daughter," said the father affectionately.

"No," replied the little girl, "it is not pleasant that one has to be left, but there is a place at home today that has to be filled by some one, and I think I fit into it better than either of the others."

"Won't you be afraid of Indians 'Sis,' if you stay here on the farm alone?" asked Asa, and then, "Pass the butter and molasses, Claude."

"I don't believe there are Indians anywhere near us; we haven't seen one for a long time," answered Dora confidently.

"If you prefer to stay rather than to let me, my little daughter," said the mother in a tone of tender appreciation, "you need only do the most necessary things today. Do not try to spin, but when the morning work is done and you have cared for the cow and the chickens, have a little holiday all by yourself. You can read in the Book of Mormon all the afternoon if you like and perhaps finish that portion of III Nephi in which you are so greatly interested."

Thus the question in hand was settled by the mother and daughter. And soon after breakfast was finished Mr. and Mrs. Chester with their two sons rode off in the horse-wagon to join the Pioneer celebration in the ward to which they belonged, two miles distant from their home.

Left to herself little Dora Chester, who was not only a very capable and intelligent child but also the possessor of a loving and happy disposition, flitted about her domestic duties with a song in her heart which fluttered up to her lips every now and then and broke into a surprisingly sweet, glad strain of music.

The sitting hen had come off her nest with her newly hatched brood and been fed and watered, the churning

had been done and the butter salted and carried down cellar, the dishes washed and put away, and more important than all the rest Brindle's baby had been helped two or three times to stand up and gain strength by drawing sustenance from its ready and anxious mother.

And now Dora had taken the broom and was sweeping up the kitchen floor when a dark shadow fell athwart the open doorway which caused the little girl's heart to bound uncomfortably quick. She knew instinctively that an Indian had called at the farm and was entering the house where she was entirely alone. She was frightened but kept her presence of mind admirably, and before she raised her head to face the intruder a thousand memories of things she had heard concerning similar situations seemed to flash through her mind. One memory she clutched

and made use of. She had heard it said that to let an Indian see you are afraid of him is to subject yourself to the merciless delight he takes in tormenting and frightening those over whom he finds he can work such powers. This caller could not be other than a friendly Indian who would do her no harm, this she felt, and got the assurance calmly and tranquilly settled in her mind. Then she raised to her visitor a bright, cheery face which was natural to her, and went briskly on with her sweeping. The Indian, for such it truly was, seemed satisfied with that simple, silent greeting and walked nearly to the center of the room watching the child intently as she worked, but neither of them spoke a word. Dora knew now that she was no longer afraid, but at the same time she realized that she would feel still more safe if the Indian were not be-



"THE BOOK SHE WAS READING TOLD THE HISTORY OF HIS FOREFATHERS"

tween her and the door. There would be no chance for her to run even if she should feel so inclined. A thought came to her of how this condition of things might be changed and she quickly worked it out. As soon as she had swept the room down to the center she made a polite motion to the Indian to step over the line of dust her sweeping had made on to the clean portion of the floor, which request the man promptly granted with no less politeness in his movements than had been shown by the child. There was nothing to be afraid of now and the inclination to run away did not occur to the little girl's mind.

When the floor was all swept and Dora was brushing the little pile of dirt she had gathered onto the fire shovel to be put into the stove, the Indian spoke to her. Pointing to a wooden keg which stood on a shelf near the stove he asked in a friendly tone, "Aie (there) your whiskey?" Startled at the suddenness with which the question came Dora yet answered with a surprised smile, "Oh, no!"

"Aie your morasses?" the man persisted.

"No," Dora answered, "it is vinegar."

"Pinnie-pinnie!" repeated the man, trying to pronounce the word, vinegar, after the child.

"You give me some pinnie?" he added.

"No," replied Dora, "I must not give it to you, you would not like it perhaps; anyhow, you can't have it."

"All right," the Indian acquiesced, "then you give me some biscuit."

"Yes, you can have some biscuit," the child answered, pleased to be rid of the keg question. And she gave him some of the biscuit left from breakfast with a generous cup of the creamy, cool, fresh buttermilk she had churned, which he ate and drank with evident great relish.

While the visitor was enjoying the repast kindly placed before him the young hostess joyfully commenced her own promised half holiday by taking her treasured Book of Mormon and beginning her reading therefrom. In a short time she became aware of the fact that the Indian was regarding her as she read with unusual interest.

Here was an opportunity, she thought, and she explained to her guest as best she could considering his limited understanding of the English language, that the book she was reading told the history of his forefathers in old, far away times, and how they came to this country from the far, far East.

The man listened to her with intense eagerness as long as she felt she had time to talk to him, and when she went to look after the cow and calf again, he walked slowly away in a wonderfully meditative manner.

Some years afterward Dora was informed of the same Indian having been converted to the truth of the gospel and baptized into the Church, and she remembered her conversation with him that Pioneer day when by his own invitation or his own inclination he had made her a social call. And she hoped she might have helped to prepare his mind for the reception of the good seed which had later been sown in it.

Returning to the house after feeding and watering the cow, milking out some of the surplus milk and helping the baby calf to get its mid-day meal, the trusty little housekeeper was again surprised to find she was still to be visited, this time by two callers instead of one. A carriage had stopped at the gate and a young man apparently the same size and age of her brother Asa, was helping an elderly lady to alight.

(TO BE CONTINUED)

Men willingly believe what they wish to be true.—Caesar.



BOYS' CLASS, FIRST INTERMEDIATE DEPARTMENT, TENTH WARD SUNDAY SCHOOL, LIBERTY STAKE

The boys of this class have an enviable record of attendance. Under the instruction of Louise Braby and Pearl Oswald, the spirit of the class has been maintained to a point that has excited favorable comment from all who have had the pleasure of visiting the school. The secret of their success is apparently a proper sympathetic understanding of the boys' needs and peculiarities of this very volatile age.

The Battle of the North Sea

Out from their fortified retreat
Sailed forth the German dreadnaught fleet,
Their mortal enemy to meet
In the North Sea.
Then came the British warrior braves,
Who boast they "never shall be slaves"
While proud "Brittania rules the waves,"
Forever free.

When once in shooting range they came
Each started at the bloody game,
And sought, 'mid thunder, smoke and flame,
The foe to quail.

Athwart the sky oehold the glare
Of belching fire that fills the air!
And shells fast falling everywhere
Like rain or hail—

A sight to fill brave hearts with fear!
With shattered frames, ships reel and leer;
And many sink and disappear
From human sight.

How fiercely fought each desperate crew!
Ten thousand men both trained and true
Were lost when that dread day was through—
Went down that night!

Went down, alas, to their last long sleep,
Soon swallowed by the crimsoned deep,
Thus causing myriad friends to weep
In hopeless woe!

Ere battle clouds were cleared away,
In haste the Germans left the fray—
That they might fight some other day
The demon foe.

And when the senseless act was done,
And silenced every deadly gun,
Each claimed a mighty victory won!
Such idle claim!
What falsehood! What deceit!
Each sadly battered, sanguine fleet
Met heavy loss and dire defeat,
Chagrin and shame!

While 'twas most desperate ever fought,
The fierce attack availed but nought,
Except grim vengeance dearly bought
In fiendish rage.

It sure reflects but foul disgrace
On an enlightened, cultured race!
That such hellish deeds take place
In this late age.

When will men try to understand,
At least in every Christian land,
The Lord of heaven's divine command—
"Thou shalt not kill!"
And end their bloody, fiendish strife,
And cease destroying human life,
Then with determination rife
Obey God's will.

—Edwin F. Parry.



OFFICERS AND TEACHERS, TWENTY-NINTH WARD SUNDAY SCHOOL, SALT LAKE CITY, 1915.

Superintendent, Charles Welch; First Assistant, Fred Nelson; Second Assistant, Vernel Stromberg.
Present Superintendency: Charles Welch, John B. Matheson and Henry H. Billings.



Teacher-Training Department

Conducted by Milton Bennion, Howard R. Driggs and Adam S. Bennion.

WORK FOR SEPTEMBER

1. Practical Problem: Lesson Application. By David O. McKay.
2. Brumbaugh—The Making of a Teacher, Chapter XI, On Different Kinds of Knowledge.

There are two main points in this chapter. The first concerns the necessity of exhaustive preparation on the part of the teacher. If this seems like a heavy demand to make, this demand may be easily met by one whose chief purpose is to do all the good he can. For every extra hour of the teacher's time given to preparation the pupil receives ample benefits; but, if there are twenty-five pupils in the class this extra labor yields twenty-five fold. Thus is good multiplied. Even the teacher, on his own account, is fully repaid in the increased breadth of vision that comes with exhaustive study.

Mastery of the subject in hand is a necessary prerequisite to mastery of the class recitation. Dependence of the teacher on books and notes at once conveys to the pupil the impression of weakness.

The other main point concerns the nature and function of judgment, upon which all our knowledge depends. A careful analysis of our mental processes will show that even simple perception is meaningless without judgment. Systematic, organized series of judgments built up our systems of knowledge, such as the various sciences, historical works, and theological systems. In so far as it is possible pupils should be trained, under competent leadership, to form their own judgments and properly relate them in a system.

THE APPLICATION

By David O. McKay.

There are three important things which every conscientious teacher should ever keep in mind—three ideals

to which all things else in teaching are subordinate. They are:

First: To awaken in the mind of the child a love for truth;

Second: To guide him in his search for truth;

Third: To render proper assistance in his efforts to incorporate and apply the truth in his daily life.

This view is expressed in a different way by one educator who defines true education, as "The awakening of a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not so much giving words, as thoughts; or mere maxims, as living principles. It is teaching the individual to be virtuous in action, because so in heart; to love and serve God supremely, not from fear, but from delight in his perfect character."

To awaken a love for truth, lessons must be presented interestingly and must teach truth.

To guide a child in his search for truth, opens up all sources of knowledge—nature, history, inspiration, revelation, etc.

To assist the child to be virtuous in action and to apply his knowledge of truth in proper service to his fellow men is to enter the field of Application.

Col. Parker says that "The emotion that springs from the search for truth is next to the purest joy in the world—the application of truth to the good of others." No teacher can guide the children in making an application of truth who does not first see the truth clearly and feel it deeply herself. No child will desire to apply a truth that he himself does not see and feel; so, in considering the application, we must pre-suppose, first, that the teacher has taught with a definite aim in mind; and second, that the class has understood, and accepted the aim as a truth and has had aroused within them a desire to live it.

What the Application is.

From the teacher's standpoint the application is the leading of the child into avenues of action in which he may introduce the truth into life. Much of our teaching is foreign to the child's experience. It takes him for the hour into other countries, into other ages, and thus the lesson truth and all with which it is associated, seem to be apart from his own existence and environment. For example, I once listened to a fairly good lesson on "The Cleansing of the Temple" with the aim in view that "Reverence for sacred things is pleasing to the Lord." Though the Biblical circumstance taught the aim negatively, yet, with the illustrations given, there was no doubt that the children learned the lesson and accepted it, believed it. But the teacher made no application. At 1:50 p. m., when we returned from dinner to Sacrament meeting, we saw two of the boys of that class standing with their hats on by the stove in the Church. They did not intend to be either irreverent or rude, but they had not of themselves been able to apply the truth of the morning lesson to the little experiences in their own life.

The teacher should have led them to proper avenues of action.

Suggestive Avenues of Action.

These avenues, or opportunities for the application of truth, are as many as our experiences. The following grouping is suggestive:

1. Duties to Self.
 - a. Physical.
 - b. Intellectual.
 - c. Moral.
2. Duties to Others.
 - a. In the family circle.
 - b. On the playground.
 - c. In the school.
 - d. In the Church.
 - e. In society.
 - f. In business.

How the child may be led to make the application in some of his experiences, may be illustrated by each teacher's attempting to answer some of the questions on the following truth. Let us suppose these truths developed:

1. "The pure in heart shall see God." What is meant by "Pure in Heart"?

How do thoughts affect the "heart" as used in this sense?

Name some things to do to keep the heart pure.

Name some things in life to avoid.

2. "True Happiness consists in losing self for the good of others."

Whom can we serve in the home? How?

How can we help in school? In Church?

Leading the child thus awakens new ideas, and, therefore, holds his interest. Sometimes one question will be sufficient, sometimes more. Let the interest determine the extent of the application, and never, never, never, moralize. To say, "Now if we keep our hearts pure" we shall see God; or, "Now if we serve our fellowmen, we shall be happy" is to moralize. To do so is to offer a class a piece of a stale, hard crust, after having given him a delicious piece of pie.

We realize that it takes a skillful leader to make a wise application, and one who has a personal knowledge of the members of the class; but we are working to have thousands of such capable teachers in our Sunday School Union—teachers who teach not only by precept but by the more effective method of example, which is the application of precept.

To conclude, in the language of Prof. S. H. Clark, "Never awaken an emotion unless, at the same time, you strive to open a channel through which the emotion may pass into the realm of elevated action. If we are studying the ideals of literature, religion, etc., with our class, we have failed in the highest duty of teaching, if we have not given them by means of some suggestion, the opportunity for realizing the ideal. If there is an emotion excited in our pupils through a talk on ethics or sociology, it matters not, we fail in our duty if we do not take an occasion at once to guide that emotion so that it may express itself in elevated action.

STICK TO THE SUBJECT

(A Word of Advice to Sunday School Officers and Teachers)

By James E. Talmage.

No matter how efficient the machine, it is worthless for the purpose of its being unless properly used. System is of service only so far as it is applied. An architect may design a building with care and skill, giving attention to every detail of stability, utility, symmetry and beauty, but until the design be worked out in brick and stone, wood and metal, it remains nothing but a plan on paper. A course of study, be it ever so thoughtfully conceived and carefully defined, is only a theoretical conception, a dream more or less elaborate, until it finds practical application in the actual work of the student.

Of these general observations the lesson outlines published by the Union

Board for use in the Latter-day Saint Sunday Schools stand as concrete illustrations. The outlines have been prepared with scrupulous care; they embody the subject matter of the lessons with helpful suggestions to the teachers and officers concerned. In the opinion of the present writer the lesson outlines, printed from month to month in the *JUVENILE INSTRUCTOR*, are among the best productions of their kind anywhere published. But, unless studied and applied they are simply so much paper and ink.

For every class session in the year, and for every grade, a lesson is assigned and explained. It is the teacher's duty to be fully informed and conscientiously prepared to conduct the class through that lesson on the appointed day. No lesson stands alone, as an isolated treatment of a detached subject; on the contrary, every lesson is an essential part of a unified course; and failure on the part of the teacher or pupil to study the topic of the day mars the effectiveness of the course.

Occasionally we hear the complaint that the separate lessons cover too much ground, and that the outlines present more matter than can be properly treated in the allotted time. Nevertheless, we find some stake officers and class teachers, not infrequently comprising such complainers as are referred to above, introducing matter that is but remotely connected with the lesson topic, and going far afield, when the time is none too great for the definite course of the lesson assigned for the day.

By way of example: I recently attended part of a class session in the Theological Department, fourth year. A discussion was in progress concerning the relative effects of poverty and wealth in the higher development of the human soul. The class period was misused for the advocacy of individual views concerning the unequal distribution of wealth resulting from present sociological conditions. On inquiry I learned that the topic assigned for the day was "The Apostolic Mission and Events Related Thereto." It was later ascertained that the incongruous discussion had started

from a citation of the scriptural statement that the apostles of old were sent forth without money or provisions, or, as we commonly say, without purse or scrip.

A consideration of the distribution of wealth in the world today, or of the disciplinary value of poverty, might well have been taken up at some appropriate time and place; but in that class the discussion was entirely out of place. The fault in the instance referred to lay with the class leader, who, it should be stated, was not the regular teacher but a visiting Stake Board member; and he, instead of guiding the class in the path of the lesson led the excursion into byways remote.

I was interested in looking for the cause or causes of so regrettable a digression; and as I inferred, one of these was the class leader's lack of preparation, as shown by his misquotation of scripture and wrong citation of authorship of scriptural passages. Another cause was his proneness to talk on subjects in which he delighted to specialize.

It is pleasing to know that such extreme instances of failure are very few in our Sunday Schools; but the few are too many. Stake officers should set the example of strict adherence to the course and to each lesson of the course. The outlines afford wide latitude for the exercise of individuality in teaching; the class leader is given a full measure of liberty in presenting the lesson as assigned and outlined; and no two earnest and studious instructors will treat a subject in the same way; but to depart from the lesson and introduce or permit the class to discuss subjects foreign to the lesson is to substitute unallowable license for liberty.

The teacher who is well prepared on the lesson of the hour, he who knows the path from start to finish, will find no time for side trips. The unprepared instructor will be prone to wander, sometimes leading but often following the pupils astray.

Officers and teachers, stick to the subject; and that you may so do, know your subject well!

JUST BE GLAD

Oh, heart of mine, we shouldn't
Worry so!
What we've missed of calm we didn't
have,

You know!
What we've met of stormy pain
And of sorrow's driving rain
We can better meet again,
If it blow.

We have erred in that dark hour
We have known,
When our tears fell with the shower,
All alone.

Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With His own.

For, we know, not every morrow
Can be sad;
So, forgetting all the sorrows
We have had,
Let us fold away our fears
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

Superintendents' Department

General Superintendency. Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR SEPTEMBER, 1916

(D. S. S. Songs, No. 71)

I come to Thee all penitent;
I feel Thy love for me;
Dear Savior, in this Sacrament
I do remember Thee.

CONCERT RECITATIONS FOR SEPTEMBER, 1916

For First Two Sundays in the Month

(Matthew 22:37-40)

* * * Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

For Last Two Sundays in the Month

(Ex. 20:12)

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

UNIFORM LESSON FOR SEPTEMBER, 1916

Subject: Reverence

1. Organ music.
2. Abstract of minutes.
3. Notices.
4. Song.
5. Prayer by member Second Intermediate Department.
6. Sacramental Song, "My Prayer" (No. 294).
7. Sacrament Gem.
8. Administration of Sacrament.
9. Concert Recitation.
10. Song, "We Ever Pray for Thee" (No. 170).
11. Department work.

Outline for Class Teachers

The following outline is taken from

the Priesthood Course of Study, for Teachers. It should be adapted to the capacity of the respective Sunday school classes.

Subject: Reverence

1. For Our Heavenly Father and His Beloved Son.
 - a. We must neither have, worship nor serve any other god (Ex. 20:3-5).
 - b. We must serve Him acceptably, with reverence and godly fear (Heb. 12:28).
 - c. At the name of Jesus every knee shall bow and every one that nameth the name of Christ should depart from iniquity (Phil. 2:10; 1 Tim. 2:19).
 - d. We must not take the name of the Lord in vain, but be careful in speaking of Him (Ex. 20:7; Doc. and Cov. sec. 63:61-64).

- e. The Melchizedek Priesthood was so called to avoid the too frequent use of the name of Deity (Doc. and Cov. sec. 107:4).
- f. We must love the Lord our God with all our heart and with all our soul and with all our mind (Matt 22:37).
- 2. For the Priesthood.
 - a. The Priesthood is the authority to represent God upon the earth (Doc. and Cov. sec. 107).
 - b. Without the ordinances and authority of the Priesthood the power of godliness is not manifest unto men in the flesh; and without it no man can see the face of God the Father and live (Doc. and Cov. 134:20-22).
- 3. For Our Parents.
 - a. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12).
 - b. "Children, obey your parents in the Lord: for this is right (Eph. 6:1).
 - c. And pleasing unto the Lord (Col. 3:20).

4. For Holy Places.

- a. The Lord commanded Moses to put off his shoes, for he stood upon holy ground (Ex. 3:5).
- b. He also required the children of Israel to reverence His sanctuary (Lev. 19:30).
- c. And the Levites to sanctify the house of the Lord (II Chron. 29:5).
- d. "Mine houses shall be called an house of prayer for all people" (Isaiah 56:7).
- e. He said to the Prophet Joseph Smith: "Let this house be built unto my name that I may reveal mine ordinances therein, unto my people" (Doc. and Cov. 124:40).

Suggestive Truth: By cultivating reverence for the Lord, for the Priesthood, for our parents and for sacred things, we become stronger mentally, morally, and spiritually, and more acceptable to our Heavenly Father.

- 12. Re-assembly.
- 13. Recitations on Reverence, by pupils.
- 14. Song, "True to the Faith" (No. 179).
- 15. Benediction.

Secretaries and Treasurers' Department

George D. Pyper, General Secretary; John F. Bennett, General Treasurer

Program for August Union

1. Unfinished business.
2. Best method of making changes on

- roll of officers and teachers, caused by death, removal or release of workers. (Paper by Ward Secretary).
3. Study of "Jesus, the Christ."

Parents' Department

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans

WORK FOR SEPTEMBER

First Sunday

Discuss the Uniform Program printed in the Superintendents' Department, this issue. Subject: Reverence.

Second Sunday

Children and the School

Chapter XVIII, "Religious Education in the Family."—Cope.

Third and Fourth Sundays

Dealing with the Moral Crises

Chapters XIX, XX, XXI, XXII, "Religious Education in the Family."—Cope.

Note.—Volume III "Parent and Child" is now in the press and we hope to have copies on hand before the first of September. Nothing is sure in this day of wars and paper shortage but our hopes are now reasonably sure of fulfilment. Our program has in view the holding of a Convention of Stake Parents Class Supervisors at the October Conference and then taking up immediately the new volume of "Parent and Child."

Choristers and Organists' Department

Joseph Ballantyne, Chairman, Horace S. Ensign, Geo. D. Pyper and Edward P. Kimball

Prejudice in Music

By Cavendish M. Cannon

By prejudice I mean the blind persistence in old forms and methods without regard to their present efficacy in developing taste or in effecting results. Habit and precedent are two elements that make us fearful of the application of new principles, and he who experiments, even with an aim to higher efficiency, is too liable to criticism as a "radical." In the days when even our best chapels contained only reed organs of few stops and small volume, it was necessary to use the "full organ" for march music; but today with large and improved instruments too many organists still persist in throwing the reeds wide open, even though half the volume would be all-sufficient, and far better taste, as well. A melodious march, well accented, and played with clear-speaking reeds invites attention where noisy, loose thun-

dering gives license to talking, shuffling and disorder of all kinds.

And starting with the doubtful premise that sacramental music must be very quiet to be sacred, some organists have reached the fallacious conclusion that the softer it is, the better for its purpose, with the result that those in the rear of the building hear a blurry, muffled sound with the melody only half-intelligible. I would not advocate the playing of boisterous music in order or be heard or to attract attention, but a careful manipulation of even rather loud stops need not alter the character of a thoroughly sacred theme.

Let us know *why* as well as *what* we are doing. Be not afraid to depart from tradition if reason and musicianship show a better way. But, on the other hand, be not too clamorous for reform,—trying to change the old order all at once; rather, let us strive to find the best in all that has been done and add to it our very best—that is the ideal of efficiency.

Thrift

Without me no man has ever achieved success, nor has any nation ever become great.

I have been the bed-rock of every successful career, and the cornerstone of every fortune.

All the world knows me and most of the world heeds my warning.

The poor may have me as well as the rich.

My power is limitless, my application boundless.

He who possesses me has contentment in the present and surety for the future.

I am of greater value than pearls, rubies and diamonds.

Once you have me, no man can take me away.

I lift my possessor to higher planes of living, increase his earning power,

and bring to realization the hopes of his life.

I make a man well dressed, well housed and well fed.

I insure absolutely against the rainy day.

I drive want and doubt and care away.

I guarantee those who possess me prosperity and success.

I have exalted those of low degree and those of high degree have found me a helpful friend.

To obtain me you need put out no capital but personal effort, and on all you invest in me I guarantee dividends that last through life and after.

I am as free as air.

I am yours if you will take me.

I am Thrift

Theological Department

Milton Beunion, Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton

Second Year—Lives of the Apostles

[By Edward H. Anderson.]

LESSONS FOR SEPTEMBER

Lesson 25. Paul's First Missionary Journey

Antioch the Point of Departure of Barnabas and Saul. The work which Barnabas and Saul were to perform, and where it was to be done, was not defined, nor was it designated by command of the Spirit to the prophets in Antioch who, through the voice of the Spirit, called them (Acts 13:1, 2). There can be no doubt, however, from what followed, a from the fact that while theirs was a divine call, it was also a call of the Antiochan church, that the work was to be among the Gentiles principally, though this, of course, did not preclude labors among the Jews. This latter is made clear because the missionaries began their preaching in the synagogues, for they were always careful to remember that the Gospel was designed to be given first to the Jews; and it was, indeed, through the synagogues that they could best so reach the Jews. The two went forth, guided by the Spirit, perhaps not even comprehending the greatness of their mission, nor its far reaching effects in the expansion of the Church and in adding converts to its cause. With the Antiochan church upon which they could rely for help and support, and with the Spirit as their guide, none could have been better prepared than were these messengers of Messiah to open the way for the growth and further expansion of the Church among the Gentile nations. Doubtless the call was also in accord with the desires and wishes of the two missionary friends; so that, when they left Antioch in Syria on their first mission, everything was opportune for the work in hand.

Date and Length of the First Journey. Paul, the apostle, and Barnabas, who, for some years, had supervised the work of the Church in Antioch, to which he was sent from Jerusalem (Acts 11:19-24), now set out upon their new mission—an adventurous "work"—which was to establish the Gospel with great power among the Gentiles, and to expand the Church still further through the Roman empire. About this time St. Paul becomes the

hero of the narrative of Luke, just as, up to this time, Peter had been. Regarding the date of their departure, that can only be approximated as between the period A. D., 44-50. Neither can the time required for the mission be established definitely. Ramsay ("The Church in the Roman Empire Before A. D., 170," pp. 61, 67, 72) estimates it as two years and four months. Other commentators think that it occupied only a single summer. ("The Apostolic Age," p. 112:119), concludes that, "we shall perhaps be safe in locating it in 47 and 48."

The Route Taken. Barnabas and Paul were accompanied by John Mark, a cousin of Barnabas (Col. 4:10; Acts 15:37), as a helper (Acts 13:5) or minister. They left Antioch for its seaport Seleucia, then sailed (Acts 13:4) to Salamis, on the east coast of the island of Cyprus, which was the former home of Barnabas (Acts 4:36); traversed the island from east to west, preaching wherever there was opportunity in the Jewish synagogues. Nothing is said of their success until they reach Paphos (Acts 13:6), on the extreme west coast. Leaving the island, they sailed northwest to Perga in Pamphylia (Acts 13:13), thence proceeded further north to Pisidian Antioch (Acts 13:14). From Antioch they went to Iconium, another Phrygian city, some 80 miles southeast of Antioch, near the borders of Lycaonia. From thence the missionaries passed over into Lycaonia and visited the two cities of Lystra and Derbe, the former being eighteen miles southwest from Iconium, and the latter, on the southeastern frontier of the province of Galatia, and not a great distance northwest of Tarsus, the home of Paul. From here they decided to return to Antioch in Syria and report their labors. They did so practically by the same route they had come. Returning from Pisidian Antioch to Perga, they went thence to Attalia, just west of Perga, from whence they sailed direct to Antioch in Syria, without touching at any port in Cyprus. (A map of the route should be shown the student to impress the locations and the incidents upon the mind, thus making it easier to follow the events that took place).

Opposition in Paphos. When the missionaries arrived in Paphos, they found a false Jewish prophet whose name was Bar-jesus. This prophet was with Sergius Paulus, the proconsul, a Roman

governor of unusual intelligence, and with interest in religious matters. He called for Barnabas and Paul and desired to hear the word of God, and after hearing, he was converted to the faith in Christ. But he was under the spell of this Jewish sorcerer, Bar-jesus, or Elymas, "the wise man," as he called himself. This sorcerer opposed the missionaries and sought to turn away the proconsul or deputy from the faith. When he did so Paul, filled with the Holy Ghost, denounced him, called him a devil, an enemy of all righteousness, and commanded: "Wilt thou not cease to pervert the right ways of the Lord?" Then Paul further commanded that he should be blind, and "immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." When the deputy saw this, he believed, "being astonished at the doctrine of the Lord" (Acts 13:6-12). The author of the acts doubtless relates this incident because, as in the case of Simon Magus, a type of many other such encounters, (Acts 8:9-25) it demonstrated the power and triumph of the true Gospel faith over the great force of Magianism and Oriental theosophy which Elymas represented—a false religious power which was a prominent feature of the Roman world in the Apostolic age.

The incident demonstrated, also, Paul's ascendancy of character and inspiration. From this time (Acts 13:9) he is called Paul, his foreign name, instead of Saul, as heretofore among the Jews, and appears as the leader of the Gospel campaign. It is generally believed that it was at his suggestion that the company sailed northward from Paphos to Perga.

Reaching Perga, John Mark, being perhaps "unwilling to enter so bold and large an enterprise as that which the apostle was undertaking in Asia Minor," (Purves' "Apostolic Age," p. 113:120) left them and returned to Jerusalem. It was a hazardous undertaking of uncertain duration, in which, perhaps, some of the dangers were located mentioned in 11 Cor. 11:26, 27; and this, too, may have prompted the desertion. The action of Mark evidently displeased Paul very much, (Acts 15:38) but, on the other hand, showed the loyalty and devotion of Barnabas who, notwithstanding his kinsman's return, was ready to go forward with Paul in the work.

Paul and Barnabas in Pisidian Antioch. Leaving Perga, they reached Antioch, a city of great importance on the high road from Syria to Ephesus and the west, and the military center of the southern part of the Province of Galatia, after a rough and perilous journey. Here they went into the synagogue, for in the city

was a numerous colony of Jews, and they were invited by the rulers of the synagogue to say on if they had any word of exhortation for the people. Then Paul gave his first recorded address (Acts 13: 16-41) which sets forth first a brief review of the history of Israel, to show that the purposes of God in that history ended by sending the Savior and Messiah, Jesus the Christ. It shows that the Jews of the Dispersion well understood the mission of John the Baptist, and that Paul was richly familiar with the teachings of John as recorded in the Gospels (Compare Acts 13:24, 25, with Luke 3: 15, 16; John 1:20-27). Next he recounts the universality of the Gospel message, the death and resurrection of the Lord, and His appearance after His resurrection, all in precise accord with prophecy. Jesus is the Lord through whom the promises to Israel will be fulfilled. Paul follows largely Peter's teachings (Compare Acts 13:26-37 with Peter's speeches at and after Pentecost, Acts 2 and 3). His own interpretations of the Gospel message are also apparent, and they are in line and accord with the ideas which he also emphasizes in his epistles; notably, the ignorance of the Jews in rejecting Jesus (I Cor. 2:8; I Tim. 1:13); the Lord's burial (1 Cor. 15:4); the Lord's appearances to the original disciples (1 Cor. 15:5-7). At the close of the address he preaches as Peter did the forgiveness of sins through Jesus Christ (Acts 13:38), and further declares: "by him all that believe [and, of course, therefore do the works which Christ demanded] are justified from all things, from which ye could not be justified by the law of Moses." He thus foreshadowed the supremacy of the Gospel over the law, and the coming complete separation of the followers of Jesus from the followers of the Jewish law—the ground upon which he was soon to fight the battle of complete liberty for the Christian faith, and upon which he was to defend the sufficiency of the Gospel of Jesus Christ to insure complete salvation (Read and study carefully the speech, Acts 13:14:41).

The Gentiles who heard Paul asked that these words might be preached to them the next Sabbath, and "many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God" (Acts 13:42, 43).

Paul and Barnabas Turn to the Gentiles. The next Sabbath brought many people out to hear them. This awakened the anger of the Jews and made them envious, fearing the loss of their own influence, much like ministers of various denominations did in the early rise

of the restored Church of Christ, in the latter days. They could not bear to see the whole city turn out to hear the word of God. So they spoke against the things which Paul had declared, using contradictions and blasphemy (Acts 13:44, 45; 13:6, 50).

Then Paul and Barnabas became bold, and showed them how it was necessary first to declare the word to the Jews; but, seeing that they had rejected it, and judged themselves unworthy of everlasting life, "Lo we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13:46, 47).

As a typical example of their method, they further declared, for the first time, their responsibility to the Jews at an end. This example was followed on other occasions (Acts 18:6; 22:21; 28:25-29). Thus a Christian community arose in Pisidian Antioch, mainly composed of Gentiles, "who were glad and glorified the word of the Lord." Antagonism between those who believed and were ordained to eternal life, and those of the synagogue, at once began. But the word of the Lord was published throughout all the region, and the disciples were filled with joy, and with the Holy Ghost.

The synagogue, having, of course, the greater influence in the city, Paul and Barnabas were expelled from the place. This was principally through the opposition that came from devout and honorable women who, we are told, occupied prominent positions and great influence in the political, official, and social life of Asia Minor, at that time. It was through these agencies that the Jews, in civil authority, became arrayed against the missionaries, resulting in their expulsion. It did not seem to worry Paul and Barnabas much for "they shook off the dust of their feet against them, and came unto Iconium" (Acts 13:48-52).

Lesson 26. First Missionary Journey of Paul and Barnabas (Continued)

The Work in Iconium. Driven from Pisidian Antioch, the missionaries traveled, ("Church in the Roman Empire," page 27) Ramsey believes, on one of the great Roman roads that united the provinces for military and commercial purpose, some eighty miles, east by south, to Iconium, the modern Konich, which was then a flourishing commercial city with a Jewish synagogue.

Here they preached for a long time; Ramsey thinks they abode there the whole winter. They met with much

success, for they "so spake that a great multitude both of the Jews and also of the Greeks believed" (Acts 14:1). And the Lord "gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." The unbelieving Jews, however, stirred up the city magistrates and the mob, and made the minds of the Gentiles "evil affected against the brethren." The multitude of the city was divided, part holding with the Jews and part with the missionaries. Then followed assaults both of Gentiles and Jews, together with their rulers, all combining to use them despitfully, and to stone them. Becoming aware of these intrigues they fled into Lystra and Derbe, cities of Lycaonia, and the regions thereabout, where they continued to preach the Gospel (Acts 14:1-7).

These four towns—Antioch, Iconium, Lystra and Derbe—were all places of importance in the Roman administration, and were located, the first two within Phrygian, and the latter two within Lycaonian Galatia. Lystra was twenty miles south of Iconium and was a colonial link in the "chain of fortresses planted by Emperor Augustus to secure the Pisidian and Isaurian frontier." Derbe lay fifty miles southeast of Iconium, and was the border town of Galatia, in this direction.

Healing of the Impotent Man at Lystra. At Lystra their stay was made notable by Paul's healing of a lame man (Acts 14:8-10). This certain man, who was impotent in his feet, having been a cripple from birth, heard Paul speak. Paul had observed that he had faith to be healed; and "steadfastly beholding him," cried out with a loud voice, "Stand upright on thy feet." Obeying the command, the impotent man "leaped and walked" (Acts 14:8-10; see for other similar miracles, Acts 16:16-18, 25, 26; Matt. 8:2, 3; Acts 28:8, 9). The miracle had a marvelous effect on the populace, and they shouted in the Lycaonian tongue: "The gods are come down to us in the likeness of men!" Declaring these Greek-speaking visitors gods, they called Barnabas, Jupiter (the Latin for Zeus, the national god of the Greeks), and Paul, Mercurius, (Greek, Hermes) because he was the chief speaker. The priest of the temple of Jupiter, with the consent of the people, was about to offer them sacrifices, oxen and garlands having been brought to the gates for the purpose (Acts 14:11-14). This was, indeed, a new experience for the Gospel ministers, and the misunderstanding was as unexpected as the experience was new. When they saw what was being done, they rent their clothes, sprang forth among the people,

and vigorously protested. It gave Paul a chance to deliver a new style of address (Acts 14:15-18), in which he was given opportunity to proclaim, in the face of the idolatry of the heathen, the one living and true God, the Creator of all, and the source of the nature which heathenism worshiped in their ignorant blindness. It shows also how apt Paul was in adapting himself to the conditions of the audiences to whom he spoke. He says nothing of salvation, but warns the people to turn from the vain worship of their false gods and sacrifices, to the true and living God.

Paul's speech to the Gentiles. Listen to Paul's cry:

"Why do ye do these things? We also are men (see Acts 10:26; James 5:17; Rev. 22:9) of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who, in times past, suffered all nations to walk in their own way. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:15, 16, 17).

These injunctions apply even in our day to those of us who really incline to worship physical, worldly and material things, and altogether forget the God in whom we have our eternal being.

It is also interesting to note how the speech is strikingly in accord with other similar declarations that are found principally in the epistles of Paul. Compare, for example, verse 15 with I Cor. 8:4, Rom. 1:20-23, I Thess. 1:9; verse 16 with Acts 18:26-30, Rom. 1:24, 25; and verse 17 with Rom. 1:20.

After Paul had delivered his speech, it was still scarcely possible to restrain the people from offering sacrifice unto the missionaries and tendering them worship.

Paul Stoned at Lystra. This feeling of worship which was so pronounced among certain of the people that they would have worshiped the new missionaries, soon turned to hate. The work in Lystra was interrupted by Jews who came from Antioch and Iconium, stirring up the people to opposition against them. So soon is the fickle populace turned from worship to the hatred of death. Where Paul had just recently been offered worship, he was now stoned, (the single stoning in his varied experience, II Cor. 11:25) and dragged out of the city, under the supposition that he was dead (Acts 14:19). However, happily he was not killed, but as the disciples stood around him, he arose, and came into the city, and the next day he and Barnabas

went on their way to Derbe, where the Jewish persecution, organized from Antioch, appears to have ceased.

Further Ministry. Nothing is said in the Acts concerning the work of Paul and Barnabas in Derbe, except that they preached the Gospel in that city and made many disciples.

While they were at Lystra, on this first journey, Timothy, afterwards the trusted companion and friend of Paul, was converted (I Cor. 4:14-17; Acts 16:1; 20:4). Timothy was the son of a Greek father and Eunice, the daughter of Lois, a Jewess by religion and perhaps also birth, and a woman of much faith and piety (II Timothy 1:5). Timothy was trained by his mother in the old Testament scriptures (II Tim. 3:15; 1:5; Acts 16:3). He was probably a witness of Paul's sufferings on this first journey, and afterward became his "dearly beloved son," and trusted companion, to whom he wrote two epistles, the second being perhaps his last writing before his martyrdom (II Tim. 4:6-8). It is a very significant epistle, foretelling as it does the apostasy (II Tim. 3:1-7) which was to overtake the Church, and giving a charge showing what should be a faithful servant's actions while waiting for the time to come when men should "not endure sound doctrine but after their own lusts, shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:1-5). Both epistles should be studied, the first in connection with the two imprisonments of Paul, and the second in connection with the apostasy of the primitive Church, as a basis for its restoration in the Latter-days through the Prophet Joseph Smith.

Paul always speaks of Timothy as one of his own converts (I Tim. 1:2, 18; II Tim. 1:2; 2:1), and calls to mind later the perils he underwent during his first journey (II Tim. 3:10, 12).

The Return to Antioch in Syria. Having reached the limit of South Galatia, the missionaries determined to return to Antioch in Syria. They might have crossed the mountains southeast to Tarsus, and gone that way to Syria; but not wishing to leave the new converts without further organization and instruction, they resolved to return by the way they had come. This they did notwithstanding the danger there must be. Ramsay ("Ch. in Em.," p. 69) suggests that the danger may have decreased because of the election of new magistrates; but at any rate, danger or no danger, they determined to return again to Lystra, to Iconium, and to Antioch, to

confirm the souls of the disciples, exhort them to continue in the faith, and teach them that we must, through much tribulation enter into the Kingdom of God (Acts 14:21, 22).

They ordained elders in every church, prayed and fasted with them, and commended them to the Lord on whom they believed. Then they went on through Pisidia to Pamphylia, preached in Perga, went to Attalia just west of that city, and from there went direct by water to Antioch on the Orontes, in Syria, from whence they had been recommended to the grace of God for the work which they fulfilled (Acts 14:23-26).

The first missionary journey was ended. At Antioch Paul and Barnabas rehearsed in the gatherings of the Church their wonderful experiences showing all that God had done with them, and how He had opened the door of faith unto the Gentiles. Here they continued to abide a long time with the disciples (Acts 14:27, 28).

Items to Remember. Paul and Barnabas, we must assume, had everywhere carried the story of Jesus' life, death and resurrection; and had organized, among the Gentiles in each city, a church to foster the life of the disciples, and ordained elders to look after them.

It was made clear by this mission, that the heathen in the Graeco-Roman cities were prepared in large numbers to receive the Gospel: "God had opened to the Gentiles a door of faith."

Paul came to the front as chief of the Gentile mission, through force of events; and the "signs of an apostle" subsequently wrought among the Corinthians (II Cor. 12:11, 12) were plainly visible in him, throughout this journey: "in signs, and wonders and mighty deeds."

"In Paul, finally, had appeared the man who, by training, experience, and revelation, was prepared to maintain the principles on which the expansion could logically proceed, and to carry it onward" (Purves, "The Apostolic Age," p. 122: 131).

Lesson 27. The Apostolic Council in Jerusalem

Paul, Barnabas, and others go to Jerusalem About the Question of Circumcision. About A. D. 50, a year or so, or, as the record says, "long time," or "no small time," after Barnabas and Paul had returned from their first mission, the Church at Antioch was disturbed by circumcisionists who came from Judea teaching the brethren: "Except ye be circumcised after the manner of Moses, (Lev. 12:3) ye cannot be saved" (Acts 15:1; see Col. 2:8-17). In view of what

had happened heretofore, particularly in the ministry of Peter, (Acts 10 and 11) it was no wonder that Paul and Barnabas, whose labors had been among the Gentiles who had been taught that circumcision was unnecessary, should have "no small dissension and disputation with them." It was, therefore, determined, presumably by a council, that Paul and Barnabas, with certain others, "should go up to Jerusalem unto the apostles and elders about this question." (Acts 15:2.)

The Church in Antioch was behind their going, and Paul himself declares that they were called by revelation (Gal. 2:2). As they passed through Phoenicia and Samaria, they preached on the way, "declaring the conversion of the Gentiles; and they caused great joy unto all the brethren."

Arriving at Jerusalem, they were received by the apostles and elders of the Church unto whom, no doubt, all the details of their first mission were recounted, as well as all that God had done with them (Acts 15:4).

Writing afterwards, (about A. D. 60) to the Galatians, Paul gives to them an account of this conference at Jerusalem, and states that before making public to the Church at Jerusalem, the Gospel of uncircumcision which he had preached to the Gentiles, he went "privately to them which were of reputation, (the leaders of the Church in Jerusalem) lest by any means I should run, or had run in vain." This showed his respect for the authorities, and evidently he put the substantial question at issue directly before them for decision, whether he had "run in vain." (Paul's account of the conference, Gal. 2:1-10, we take it for granted, corresponds to Acts 15:1-33 and the two accounts should be studied together.)

The Council Meet to Consider the Question. After the private conferences which paved the way for the public settlement, the apostles and elders came together to discuss the question and consider this matter. To Paul, the question was paramount; for, if it was decided that the Gentiles must be circumcised first, in order to be Christians, then his mission would be stultified.

Certain of the sect of the Pharisees, who had joined the Church and were Christian believers, contended that converts must not only be circumcised, but must also be commanded to keep the law of Moses.

It will thus be noticed that the decision to be made would go far beyond the mere question of circumcision. It would decide the whole relation of the law of Moses to Gentile believers. If it should be favorable to Paul, it would

practically separate the Church of Christ from all relationships to and dependence upon, the Mosaic law, and make its membership a distinct and chosen people, selected from all nations to the glory of the name of Christ.

Peter's Speech. There was, doubtless much dispute, and arguments were put forth on both sides. Peter, according to Luke's account, was the first speaker. He argued strongly and impetuously, as was his nature, for Christian liberty. He it was, it will be remembered, who used the keys of the Priesthood, first for the Jews, on the day of Pentecost; and, secondly, in the house of Cornelius, for the Gentiles. The Lord, he now declared, purified the hearts of the Gentiles by faith. The law, he considered, an unbearable yoke even to the Jews, and he held that their salvation depended, as did that of the Gentiles, on the grace of Christ. The address uncompromisingly placed Peter on the side of Paul and Barnabas (Read and study Acts 15:7-11).

Testimony of Paul and Barnabas. The multitude now kept silence while Paul and Barnabas were given audience. According to Luke, they dwelt mainly on the miracles and wonders which God had wrought among the Gentiles by their ministrations, to show that their work was approved of the Lord (Acts 15:12). It is quite probable, however, that they may also have made use of some of the arguments which Paul later made use of on hearing that the Galatians also had become prey to the legalizers, or Judaizing missionaries, from Jerusalem.

In this connection, the whole epistle of Paul to the Galatians should be read and considered. The theme of this epistle is the vindication of the Gospel of Christ from any admixture with Mosaic law conditions. It treats of justification by faith, and not by the works of the Mosaic law. Mind, this does not mean that men are justified by faith alone, but implies that having faith in the Gospel of Christ, the works required in the law of the Gospel of Christ, together with faith in Him, are justification unto complete salvation, independent and regardless of the law of Moses to Israel. We repeat again, every chapter of Paul's epistle to the Galatians should be read as an argument in this hearing.

The Speech of James. Following the testimony of Paul and Barnabas, James, the brother of the Lord, who appears to have taken charge of the council as speaker, perhaps because Peter, who was the undoubted and recognized head of the Church, had so desired it, on account of his being in a measure already com-

mitted to the Gentile cause, called attention to Peter's visit to Cornelius by which, for the first time, it was demonstrated that a people for the Lord should be chosen out of the Gentiles for His name (Acts 10:34-48). Then he shows that the scriptures agree with this idea (Acts 15:13-18). The Gentile converts were to be an addition to Israel such as is predicted in Amos 9:11, 12. Unlike Peter's, James' address was conservative, corresponding to the characters of the two men. James' speech shows his thoroughly Jewish as well as Christian character. His decision, we are told and may well believe, was prompted by the Holy Ghost (Acts 15:28). The suggestion that nothing besides the principles of the Gospel that could at all be considered as Jewish law, further than the "four acts of abstinence," (Acts 15:29) should be required of the Gentiles, cannot and should not be considered as a compromise with the Judaizers. It was fully conceded that the Gentiles should be free from the law; but in granting this, the council considered it also absolutely necessary that the freedom so given should in no way offend the conscience of the Jews, nor appear to them to sully the Christian name by the introduction into the Christian body of these offensive customs of the Pagans. Paul, writing later (I Cor. 10:31-33), seems to explain and broaden the council's intent: "Give no occasion of stumbling, either to Jews, or to Greeks, or to the Church of God." He was very broad-minded in these matters, and favored abstinence from anything that might offend others (I Cor. 8:7-13).

The Momentous Decision. The judgment of James was then given. He suggested that "we trouble not them, which from among the Gentiles are turned to God. But that we write unto them, that they abstain from pollutions of idols, and from fornications, and from things strangled and from blood" (Acts 15:19-21). The Apostles and elders of the whole Church were evidently pleased with, and adopted, this conclusion. Paul and Barnabas, with chosen men of the Church, namely, Judas Barsabbas, and Silas, chief men among the brethren, were sent with them to Antioch, Syria, and Cilicia (Acts 15:22). They carried letters with them setting forth the decision of the Church, showing that the Gentiles are not under the law but under grace. The copy of the letters is recorded in Acts 15:23-29, and the passages should be carefully considered. Notice how the Gentiles were cautioned to do certain necessary things, called the "four acts of abstinence," which evidently their

heathen or Pagan beliefs had not heretofore imposed upon them, and which the Jews considered, and justly, as "Gentile abominations," abhorrent in the eyes of the Jews (Acts 15:28, 29). These were to be observed as Gospel requirements, so that the Gentiles should not give offense to the goodly Jews; while the Christian Jews were to take no offense at the uncircumcision of the Gentiles.

The company were dismissed from Jerusalem, and came to Antioch, where they gathered the multitude together and read the letter to them, which gave them much consolation and caused them greatly to rejoice. Judas and Silas, who themselves were prophets, spoke many words of exhortation to the people, confirming the contents of the message which the Church in Jerusalem had sent for their consolation. After continuing for a time in Antioch, they were permitted to return in peace to the apostles. But Silas, evidently enjoying the work, abode there still. Paul and Barnabas with many others continued to preach and teach the word of the Lord in Antioch.

Authority. In connection with the council at Jerusalem, it should be noticed that the authorities at Jerusalem—the apostles, with Peter at their head—were considered, both by the Jewish Christians, and by the mixed churches of Syria, as the presiding, united body of leaders. They were looked up to as having the power of presidency, by means of their calling and experience, as well as by revelation and inspiration. Their body was held much in the same light by all Christians at that time, as was the Sanhedrin of Jerusalem, by the Jews. If this presiding body had been perpetuated, according to the order of the Priesthood, doubtless the unity of the Church would have continued and prevailed, and men would not have been witnesses to the great apostasy which, a hundred years later, or more, came about. The restored Church of Christ, through the Prophet Joseph Smith, is the same as that built anciently, and its perpetuation by continued organization, is insured. It will never be thrown down nor be given to another people, if the Saints prove faithful to principle, and continue the presiding quorums intact, so that the mind and will of the Lord Jesus Christ may be continued and manifested to them by His revelations to His servants.

Soon after the time we are treating it became the rule not to recognize the ecclesiastical authority at Jerusalem, and wholly independent churches sprang up; and even in the days of Paul (II Tim. 3:1-5) there was a foreshadowing of the

great apostasy following, during which the quorums of the Priesthood fell into decay, and the Church organization lost its original identity.

Fourth Year—Jesus the Christ

[Prepared by James E. Talmage]

LESSONS FOR SEPTEMBER

Lesson 33. Chapter 29

(For First Sunday in September)

1. Cite the three instances in which the Lord had specifically told the apostles of His approaching death and resurrection. How do you explain their seeming inability or unwillingness to understand His meaning?
2. What personal lesson do you find in the ambitions desire of James and John, and in the Lord's comment thereon?
3. Relate the incident of sight restored near Jericho.
4. Expound the incident of Zacheus, the chief among the publicans—his meeting with and his entertaining the Lord, and the results.
5. Quote and explain the Parable of the Pounds. Specify the principal points of resemblance and of difference between this parable and that of the Entrusted Talents (see pp. 580, 581 in text book).
6. Describe the important incidents in connection with the supper provided for the Lord and His apostles in the house of Simon the leper at Bethany. What do you think as to the probability of Mary of Bethany having foreknowledge of the Lord's impending death?
7. Relate the incidents of the Lord's triumphal entry into Jerusalem. Show the fulfilment of prophecy therein.
8. Specify the important truths set forth in the Lord's sayings to certain Greeks who sought an interview with Him.
9. Discuss the topic of the Voice from heaven, treated in this chapter.

Note: As to sequence of events see Note 9, p. 523, in third edition of the text book.

Lesson 34. Chapter 30.

(For Second Sunday in September)

1. Discuss the cursing of the barren fig tree. How do you regard the fig tree as a type of the degenerate Judaism of the time? What further lessons do you find in this combined miracle and parable?
2. Relate the account of the second clearing of the temple courts. Compare this with the first clearing of the temple

in the early period of the Lord's ministry (pp. 153-158 in text book). See note 9, page 523 in third edition of text book.

3. Show the fulfilment of prophecy in the acclamations of the children concerning the Lord in the temple courts.

4. Discuss the topic, "Christ's authority challenged by the rulers."

5. Quote and expound the Parable of the Two Sons.

6. The Parable of the Wicked Husbandman.

7. The Parable of the Royal Marriage Feast. Specify points of resemblance and difference between this parable and that of the Great Supper (pp. 450-452 in text book).

8. Explain the illustrative incident of the man who lacked the wedding garment at the marriage feast. (See especially Note 6, p. 543, in third edition of text book.)

Lesson 35. Chapter 31

(For Third Sunday in September)

1. Discuss the malign conspiracy of Pharisees and Herodians against the Lord, as treated in this chapter. Show the universal application of the Lord's words, now an aphorism in life—"Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

2. Relate the incident of the Sadducees' question concerning the resurrection (see pp. 65 and 72 of text book). Show the application of the doctrine of "celestial marriage," or marriage for eternity, to this case.

3. Discuss the topic, "The Great Commandment." Compare another scripture of related import, Luke 10:25-37.

4. Show that all these questions were prearranged snares intended to beguile the Lord into some overt utterance or act. Relate the incident of the Lord's counter question.

5. Discuss, woe by woe, the Lord's forceful denunciation of scribes, Pharisees, and Pharisaism.

6. What lessons do you find in the Lord's pathetic lamentation over Jerusalem? Compare with His sorrowful apostrophe over other wicked cities (p 258 in text book).

7. Relate the incident of the widow's mite. Show the lesson contained therein.

8. Specify the important points recorded in the account of the Lord's final withdrawal from the Temple.

9. Give the Lord's prediction concerning the destruction of the Temple. Cite, briefly, the most important facts of history showing the literal fulfilment of the Lord's dread prophecy. (See Note 10, and addition thereto, p. 568, in third edition of text book.)

Lesson 36. Chapter 32

(For Fourth Sunday in September)

1. Consider, point by point, the Lord's predictions concerning the destruction of Jerusalem, and those relating to His yet future advent. (Compare Matt. 24, with P. of G. P., Joseph Smith 1). How do you understand the Lord's use of the term "this generation" in which the predicted events were or are to be fulfilled? (See especially Note 5, p. 590, in third edition of text book.)

2. Show that all human deductions as to the precise time of the Lord's second advent are futile. Point out the parallelism between modern conditions and those that existed in the antediluvian days of Noah.

3. Quote and expound the Parable of the Ten Virgins. Show especially, the ever-present necessity of watchfulness and diligence illustrated by the parable.

4. Analyze the Parable of the Entrusted Talents. Compare with the Parable of the Pounds.

5. Compare the two parables—that of the Virgins and that of the Talents—and specify the lessons common to both, and the lessons distinctive of each.

6. Show that the vagary of supererogation is unscriptural and untrue.

IN THE DARK DAYS

"If we could, righteously and effectively, lift the dark cloud of war off the fair face of the world, how quickly and eagerly we would do it. But we cannot, try as we will, and, in fact, all our trying is likely to have very little effect upon it. But there are some things that we can do that will help a little. For instance, we can keep the dark cloud of distrust and fear of the future from settling down upon our own heart and life. We can cherish in our souls from day to day the

sure faith that the cloud is going to be lifted; we can, through the dark watches of the night, sing our song of hope and make ready to greet the morning. And in doing that we will help a little, and perhaps a great deal, to hearten and strengthen the faith and expectation of a troubled world. If we were to live a thousand years there would never come to us a better opportunity of making our smile of hopefulness, and faith, and courage worth something to the world."

Second Intermediate Department

Horace H. Cummings, Harold G. Reynolds; J. Leo Fairbanks, and Adam S. Bennion

Second Year—The Book of Mormon

LESSONS FOR SEPTEMBER

[Arranged by Elder Harold G. Reynolds.
Prepared by Sister Bertha Irvine.]

First Sunday

Uniform Fast Day Lesson (See Superintendents' Department).

Second Sunday

Lesson 28

Pupils' Text: "The Story of the Book of Mormon," chap. 37.

Teachers' Text: Helaman 4 and 5, and "The Story of the Book of Mormon," chap. 37.

Results following righteousness and unrighteousness.

1. People spread abroad.
2. Wars and contentions followed by peace. Helaman 3:18-32.
3. Pride enters the Church. Helaman 3:18-32.
4. The Lamanites gain much territory. Helaman 4:1-18.
5. The Spirit of the Lord withdrawn from the Nephites. Helaman 4:9-26.
6. Nephi resigns as chief judge. Helaman 5:4.
7. Nephi and Lehi bring many to repentance. Helaman 5:15-34.
8. The power of God made manifest. Helaman 5:35-42.
9. The Lamanites repent. Helaman 5:35-42.
10. Visitation of the Holy Ghost. Helaman 5:35-42.
11. Lamanites preach the word of the Lord. Helaman 6:1-6.
12. The Nephites and Lamanites intermingle.

The above topics might be assigned to the pupils for home preparation.

Show the mercy of the Lord, in manifesting His power to the people and His ever-readiness to bless with His Spirit those who repent and turn in faith to Him.

Note particularly the cause of the downfall of the Nephites so plainly stated in Helaman 4:12. Contrast their condition with that set forth in Alma 62:48-52. Recall the promise of the Lord made through Lehi (2 Nephi 1:9). The story told at the close of chapter four is in-

deed sorrowful, showing the weakness of a people left to themselves after enjoying the blessing and favor of the Lord and by whose power they had accomplished such great things.

"The years that Nephi judged his people are some of the darkest in Nephite history. Owing to their great pride and iniquity, the Lord left them to themselves, and they became weak like unto the Lamanites, man for man." It might be inferred from the text that Cezoram was the tool of, or a leader among the Gadianton bands, and that it was through the widespread corruption of the Nephites who were rapidly ripening for destruction, that his election was secured. Nephi was righteous, but the righteous among the people were evidently now in the minority and just laws could not be administered, and as chief judge he could accomplish nothing for the good of the people."

Note that it was the influence of their father upon Nephi and Lehi that led them to choose righteousness. Bring out the main points in the teachings of Helaman to his sons, found in Helaman 5:6-13. Particularly note verses 8 and 12. How did the apostates and the Lamanites in Zarahemla show true repentance.

Recall some events connected with the land of Nephi. Picture vividly the scene of the servants of the Lord with His visible protection about them—the dark-skinned Lamanites in fear and wonder near by, the violent shaking of the earth, the cloud of darkness which brought such solemn fear, the voice of piercing mildness, Nephi and Lehi trying to calm the fear which filled them by declaring these things to be through the mercy of God to them.

The Lamanites show their humility by their obedience to Aminadab's instructions. Their prayer was heard and answered. The Lord knew that their hearts had been touched by His power though they did not yet know Him.

We know of no other incident which compares with this outpouring of the Holy Spirit upon the Lamanites. We might, however, read Acts 2:1-4. Note the change that took place in the feelings of the Lamanites who were converted. Of what previous event does this remind us?

The fruits of the Gospel show forth in this conversion of the Lamanites

(Read Galatians 5:22-26). "The tables were turned, the two races had changed places; Laman was teaching Nephi the ways of holiness and the law of the Lord, and God was abundantly with them, His matchless power attended them; they opened their mouths and He filled them with inspired words of truth. The Holy Spirit sealed their utterances, and many of the Nephites believed."

This is the first time since Nephi separated from his brothers that peace had been upon all the land. Both Nephites and Lamanites were now one great nation. Note the new names given to North and South America (Helaman 5:10). Discuss the various industries engaged in by the people.

Third Sunday

Lesson 29. Nephi a True Prophet of the Lord

Pupils' Text: "The Story of the Book of Mormon," chap. 38.

Teachers' Text: Helaman, chaps. 6-11, and "The Story of the Book of Mormon," chap. 38.

By way of review mention some of the great prophets sent to the Nephite people, and recall some of the prophecies.

Lesson setting: Helaman 6:14-41 is all that is needed as setting for this lesson. Let the teacher make a careful study of these verses. Note it was the Nephites who had become contaminated with the sins of the Gadiantonites, while many of the Lamanites had accepted the Gospel, and were living lives of righteousness.

Lesson statement (assigned to pupils):

1. Nephi's return to Zarahemla (Helaman 7:1-9).
2. Nephi's prayer (Helaman 7:10-18).
3. Warning of things to come (Helaman 7:19-22).
4. Contentions arise (Helaman 8:1-9). (Helaman 8:10-28 should be carefully read by the teacher and the main points of Nephi's talk given to the class.)
5. Chief judge murdered, according to Nephi's words (Helaman 9:1-5).
6. Testimony of five Nephites (Helaman 9:6-15).
7. Nephi accused—he tells how to convict the murderer (Helaman 9:16-36).
8. Nephi's words come to pass (Helaman 9:37-41).
9. The Lord speaks to His servant (Helaman 10:12-19).
10. The Lord's Promise to Nephi.
11. Famine (Helaman 11:1-6).
12. Repentance—Nephi's prayer (Helaman 11:7-19).
13. Gadianton Robbers (Helaman 11:22-38).

From chapter 12 the teacher might choose the best paragraphs to use as a climax to the lesson, clearly bringing out the aim).

Suggestions and supplementary material: Topic 1. The Nephites had now reached the condition that Mosiah warned them of in establishing the government of the people (See Mosiah 29:23-27). Contrast Helaman 7:5 with Mosiah 29:43, also with Alma 50:37.

Topic 2. We would suppose that Nephi's house was built upon one of the principal thoroughfares of Zarahemla which led to the chief market place. The tower in his garden was evidently intended as a sanctuary for privacy and prayer. A picture might be shown of such a wall with a tower. On this occasion he evidently became so keenly concerned because of the iniquities of the people that in his earnest supplication he raised his voice so high as to be heard by the passers-by in the street below. Note his earnest call to repentance, verse 17.

Topic 3. Particularly note the warnings given in this topic, for our later lessons show the fulfilment of the very things which Nephi foretold. Why should such great punishment come upon the Nephites? Mention some of the blessings of the Lord to them.

Topic 4. Recall the story of Alma and Amulek in Ammonihah and the anger of the people at hearing the truth. (See Alma 9:1-4; 10:18-26) and the fulfilment of their prophecies (Alma 16:1-3, 9).

Topic 5. Nephi had to appeal to the sin-darkened minds of the people by evidence directly before them, no doubt with the idea that if they proved the truth of his words in such things, their hearts might be touched to believe the warnings he gave to bring them to repentance. By what power was he able to tell of Sezoram's death?

Topic 6. The five men were witnesses to establish the truth of Nephi's prophecy.

Topics 7 and 8. Point out the difference in the actions of Nephi when accused of murder and those of Seantum—the difference between a clear and a guilty conscience.

Topic 9. Note particularly the power given to Nephi: That whatsoever he should bind or loose on earth should be bound or loosed in heaven (explain meaning); that he should have power over the elements, to smite the earth with a famine and pestilence and destruction; that none should have power to hurt him. Nephi had proved himself a true servant of the Lord. In what ways?

Topic 10. Nephi shows his anxiety to warn the wicked, for their salvation was

what he desired. They would no doubt have treated him in a manner similar to that in which the wicked people of King Noah treated Abinadi had it not been for the promise which the Lord had made to Nephi.

Topic 11. Why should famine be the means of bringing people to repentance? It is by the Lord's blessing that the rain comes. When His blessings are withheld suffering follows. Nephi had sought to bring the people to repentance by easier means, now he thought that suffering might do so, for he saw they were on the certain road to destruction.

Topic 12. The Lord is merciful when His children show signs of repentance. The promise of the Lord is fulfilled in His answer to this prayer. Nephi's heart was quickly touched by the repentance of the people. Imagine the rejoicing when the rain came.

Topic 13. Note the faithfulness of Nephi and Lehi and others. There never was a time when the Nephites were left without prophets to warn them. Discuss briefly what might have been their position had they given heed to their words. How can we show honor to the servants of the Lord in our day?

Fourth Sunday

Lesson 30. Samuel, the Lamanite Prophet

Pupils' Text: "The Story of the Book of Mormon," chap. 39.

Teachers' Text: Helaman, chaps. 13-16, and "The Story of the Book of Mormon," chaps 39, 72, 73.

Predominant Thought: (1) Our heavenly Father shows mercy to His children by sending His servants to warn them and bring them to repentance. (2) God makes known His purposes to His prophets.

Review warnings of Nephi in our last lesson.

Lesson setting: The Lamanites were now the righteous people, having faith in the Lord and keeping His commandments. On the other hand the Nephites were almost altogether given up to pride and sin. Because of their obedience, humility and steadfastness the Lord greatly blessed the Lamanites, and from them He sent a mighty prophet to the Nephites.

Lesson statement (to be assigned to pupils):

1. Samuel preaches from the walls of Zarahemla (Helaman 13:1-10).

(The teacher should touch upon the main points in the remainder of chapter 13).

2. Sign of the birth of the Savior (Helaman 14:1-13).

3. Sign of Christ's death (Helaman 14:20-27).

4. Promises of the Lord to the Lamanites (Helaman 15:3-17).

5. Effect of Samuel's teachings (Helaman 16:1-8).

6. Signs and wonders—Satan also at work (Helaman 16:9-23).

Suggestions and supplementary work: Topic 1. How might we have distinguished Samuel from the Nephites? Where do you think "his own land" would be? Compare his experience with that of Alma in being cast out of Ammonihah (Alma 8:8-16). Satan always stirs up the wicked to anger against the words of a prophet: Why?

Topic 2. Take up this part of the lesson merely as the prophecy of the signs: the story of the fulfillment of the first sign comes in our next lesson. Note the definite time in this prophecy. This must have been joyous news to those who believed, to learn that the event so long expected was near at hand. Without doubt Samuel also made these things known among his own people.

Topic 3. The people on this continent had understood that Christ would not appear unto them until after His resurrection; therefore, these signs were necessary to them that they might know of the birth and death of the Lord. Compare Helaman 14:21-24 with I Nephi 12:4. The prophecies of these events helped the people to understand the signs when they were given.

Topic 4. Give instances of steadfastness of Lamanites when converted (See Alma 23:5-18; 24:17-26; 53:10, 11). Why should the prophets declare that it would be better for the Lamanites finally than for the Nephites? Mention some of the "mighty works" which had been done among the Nephites. How could they have avoided the destruction which was foretold?

Topic 5. What power was with Samuel that prevented the wicked from taking his life? What evidences of true repentance were given by those who believed in the words of Samuel? In the Doctrine and Covenants, Sec. 48:43, we read, "By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them." Note that Nephi was also very earnestly engaged in the ministry.

Topic 6. What might be some of the signs and wonders which were made manifest? Helaman 16:14 shows the fulfillment of Alma's prophecy, found in Alma 13:26. How did Satan get such great hold upon the hearts of the people?

Fourth Year—Old Testament

[Prepared by J. Leo Fairbanks.]

LESSONS FOR SEPTEMBER

Lesson 69. Ezra, the Second Lawgiver in Israel

Teacher's text: Ezra. 7:6-28; Nehemiah 8, 9; 11:1-3; Psalms 119:97-104; 19:7-14.

Pupils' text for general assignment.
Nehemiah 8:1-18.

Topical analysis for individual assignment:

- a. Ezra a priest and scribe of the Hebrews commissioned by the king of the Persians to go to Jerusalem with gifts. Ezra 7:6-11.
- b. The king's letter. Ezra 7:12-20.
- c. Ezra, the king's messenger and scribe, is requested to read the books he has collected. Nehemiah 8:1-6.
- d. The law is explained by Levites. 8:7-8.
- e. People discover that they have disobeyed the law and mourn. 8:9-12.
- f. Revival of interest in the law and commandments 8:13-18.
- g. Repeopling Jerusalem. Nehemiah 11:1-3.

Aim: To live a good life one must be directed aright. The word of God is a safe guide in life like a compass to a ship—one's will is like the rudder.

Significance of events: (a) Historically, by showing that Ezra had collected the law and covenants, that the people were anxious to become acquainted with them. (b) Biographically, by showing Ezra's wisdom in becoming thoroughly acquainted with the law. (c) Practically, by showing the advantage of knowing the right so that we might live it.

Lesson in the class: Review Lesson 68.

Today's lesson. The many stories of treachery that reached the royal court of Persia caused the king to send frequent expeditions to investigate. Favorable reports must have returned because other expeditions with rich gifts were dispatched in care of trusted Jews.

Nehemiah had been sent on such a mission—now Ezra was sent to Jerusalem.

Ezra was like a second Moses: "His was the hand that gave a new and lasting shape to the least plastic of all materials that ever reformers had to work upon—the character of Jewish people. He was the man of his age who set an indelible mark on succeeding ages. On the study of the sacred writings Ezra had brought

to bear all the resources of a powerful intellect, working under the impulse of the strongest religious feelings. He was esteemed by his countrymen as the foremost exponent of the new learning, the greatest living authority on his branch of knowledge."—After the Exile, P. H. Hunter.

Ezra found the people ready to hear the law. They had never heard it. Parents had told parts of the law to their children. Not since Josiah had the law been read to the people.

Tell the children what a scribe is. His business in that day. Explain how Ezra became acquainted with the law in transcribing it and how careful the Jewish scribes had to be because a slight omission of a dot or dash made the whole manuscript valueless.

The water-gate was near the open court of the temple where people assembled. It was so named because the water-carrier's path from the Virgin's Spring passed into the city at this point.

Picture the great assembly of people anxious to hear the law read: also the tower on which Ezra sat while reading to the Levites, each of whom interpreted the law in the tongue or dialect of the crowd before him. Explain why it was necessary to have so many interpreters. (There were children from Babylon, others whose parents had long lived in Egypt, Syria, Samaria and various other countries.)

Before Ezra's time people depended largely on the priestly traditions for their information of the law, but a great change came over them after the captivity. They had learned that it was possible to worship in Babylon as well as at Jerusalem; that the destruction of the temple did not prevent them praying to God, which is in reality the most supreme form of worship.

Religion became a spiritual worship: they met in their local synagogues where the word of the Lord could be given to them from records or scrolls. Thus the written form came into great demand rather than the oral priestly tradition.

Through these teachings and the fact that the Jews were held subject to foreign rulers so that no more efforts were made to restore the monarchy, which was really a manifestation of rebellion from God, the Jews never again lapsed into idolatry. Heathen marriage was forbidden. They observed the Sabbath more rigidly. This was really the keynote of their religious life. These reforms were necessary to keep the Jews as God's chosen people. Strict obedience was necessary.

When Ezra appeared before the multi-

tude they were anxious to hear and understand the law.

Topic a. Explain what it meant for Artaxerxes to have a loyal people so far away as Jerusalem. The gift he sent made them feel well toward him.

Topic b. Ezra had collected nearly all the books that form our Old Testament. We are indebted to his industry for our Old Testament. It is supposed that he wrote the 119 Psalm arranged in sections with the letters of the Hebrew alphabet as their initials.

Topic c. Perhaps Ezra did not read all the books but the people came early every morning and listened till noon. They did this for more than a week. Teachers might compare it with Sunday School session.

Topic d. The people discovered that the law of the Lord was important in their every day life. They needed their memories refreshed; they needed to meet often; they must understand the covenant. To do all this they had to go to the synagogues or to church. In our day we need the same reminders of our duty. Going to church should be a part of our life for there are none of us who have outgrown the need of it. When people think or talk against it there is a sure sign of weakening.

Topic e. "Before departing for their home, arrangements were made for re-peopling Jerusalem. So much did all prefer their paternal home to the greater safety behind the walls that 'the people blessed all the men that willingly offered themselves to dwell at Jerusalem.' The rulers took up their abode in the capital and of the rest every tenth man was chosen by lot to live there." —Smith's Smaller Scripture History.

Lesson 70. Esther, the Hebrew Maiden Who Became Queen of Her Enemies

Teacher's text: The book of Esther. Pupils' text for general assignment, Ch. 2.

Topical analysis for individual assignments:

- a. Ahasuerus or Xerxes, king of Persia, prepared a feast. Ch. 1:1-15.
- b. Vashti punished for disobedience. 1:16-22.
- c. Esther chosen queen in place of Vashti. Ch. 2:1-23. (General assignment.)
- d. Haman received royal favors and plots wickedness. Ch. 3.
- e. Mourning and fasting among the Jews. Ch. 4.
- f. Esther's kindness contrasted with Haman's revenge. Ch. 5.

- g. Haman unwittingly counseled good for one whom he despised. Ch. 6.
- h. The fate of Haman who plotted evil. Ch. 7.
- i. The Jews found favor in the king's sight. Ch. 8.
- j. Mordecai and Esther sought peace and plenty. Chs. 9 and 10.

Aim: Generosity and courageous faith triumph over selfishness and greed.

The Class Period: Review lessons 68 and 69. Have pupils write what they learned from the lessons. While the events of lessons 68 and 69 were taking place in Palestine the events recorded in lesson 70 were taking place in Shushan of Persia. (Read about the wonderful discoveries made in this city by a French expedition. See Teacher's Helps, Bible Dictionary and Encyclopedia.)

The Lesson in the Class: "The book of Esther is to the Jews one of the dearest in Old Testament canon. It shows that people persecuted as they have so often been, yet by the help of God turning the tables on their adversaries; it shows them winning a dramatic triumph over those who would oppose them. It is only natural that a people so cruelly mishandled as the Jews have been should see in this book the realization of their dearest dreams. The types of individuals in the story are universal types hence are easily understood by all people." —Rev. J. M. Wilson.

Topic a. According to our best knowledge, Ahasuerus of the Bible is the same as Xerxes of profane history.

Vashti was dealt with unmercifully. Her modesty was absolutely ignored by her master, who desired to flaunt her beauty before the crowd of nobles and people. She very properly refused, but suffered through the despotic character of her husband. But what was a woman's modesty to an oriental monarch? For her courage in daring to disobey she was promptly dismissed, and to make her act a lasting example throughout the land a royal decree was issued that all women should give honor to their husbands.

Topic c. Ahasuerus was a typical oriental despot, accustomed to get his way in everything. Throughout the whole story he never does a good act from a good motive. He was infatuated by display and splendor. It was Vashti's beauty and Esther's charm that captivated him. He loved personal beauty.

Topic d. Haman and Mordecai are contrasted to the vividness of each. They are real humans the like of whom we are all familiar with. "Mordecai is no longer young; he is wise and can wait in order to realize his purpose; Haman is passion-

ate and hasty. Each has laid plans, but Mordecai looks further ahead. Each is proud, but whilst Mordecai is for his nation, the pride of Haman consists largely of personal vanity. Mordecai is slow, Haman demands immediate satisfaction."

—J. M. Wilson.

Topic e. Esther was a simple Jewish girl, the adopted daughter of her relative, Mordecai. She became the greatest lady in the greatest empire in the world and as long as she had the favor of her king had almost supreme power in her hands. She was seeking her own advancement, which came with great rapidity, but she never forgot her own people. She was willing to risk her life for them. Ch. 4, verse 6. Call attention also to the efficacy of fasting and praying.

Topic f. Show how much more effectual it is to act kindly to those who treat us harshly than to act otherwise. The Savior understood this when He said, "Love your neighbor as yourself," etc.

Topic g. What a splendid example Haman is of the selfish, conceited man. It should be a good lesson.

Topic h. The laws of the Medes and Persians were never revoked. The proclamation of the king, allowing the Jews to arm themselves for defense was made rather than revoke another royal decree.

Topic i. What a splendid triumph of faith and willingness to help their own people.

Topic j. Show that even though selfish people may seem to prosper they are still unsatisfied. Mordecai and Esther were anxious to be helpful, to see others prosper, and thus peace was established. We would have no war today if all nations felt this way.

Lesson 71. The Maccabean Patriots in the Service of their People

Teacher's text: The first book of Maccabees. (You will find it in the Apocrypha in a large family Bible.)

Aim: To show the heroic qualities of those who work for a just cause.

Review a few preceding lessons to give setting for the lesson today.

The Jews who returned from Babylon were only enough to make a city a little larger than Ogden. They could hardly be called a nation. They were feeble and attracted hardly any attention. They were allowed to build fortifications because little fear was felt for their rebellion. They were under the protection of the Persian monarchs until Persia was forced to yield to the overwhelming conquests of Alexander the Greek.

The temple was a feeble reminder of the one destroyed by Nebuchadnezzar.

It had no costly jewels nor rich ornaments. All the wealth had been taken to Babylon, then to Susa, only to be brought back to Greece when Alexander conquered the East. It is true that the walls of Jerusalem had been strengthened, but the streets were still filled with debris and ruins of palaces.

The few Jews who were at Jerusalem felt their helpless condition and were generally peacable and quiet. They had learned, through their suffering, to trust the Lord and to abominate idolatry which they knew was the cause of their affliction. They had a consciousness of their mission, brought about by having the scripture, which Ezra had collected, read in their synagogues. The promises of the Lord were read in their hearing and they realized that the time was not very distant when a great Deliverer would arise in their midst.

The Jews were severe in observing many laws of God that had been poorly observed before. The Sabbath was kept with much strictness. So were many other requirements. Gradually a sect known as Pharisees arose among them. They were known by their strict observance of the letter of the law. They were so strict that on the Sabbath a man was not allowed to walk more than one thousand steps beyond his door. Another party sprung up as a reactionary sect opposed to the narrow and unreasonable strictness of outward observances. They were known as Sadducees and were more progressive, but felt bound only by the written law. They recognized no oral law.

The synagogues were used as places for worship and social communion, so that the Temple was for grand occasions and festivals. Thus the people were gradually adapting their institutions to meet their needs. They were poor, few in number, and under the protection of the Persian empire. There was no danger of conquests and the people grew prosperous under peaceful surroundings. They were content to labor, settle their ancient villages, and devote themselves to agricultural pursuits. Thus with 200 years of peace they, like the Puritans of New England, grew into a nation.

A great majority of the Jews who were in exile adopted the country of their captivity and were lost in the subsequent disasters. The Persian empire degenerated through wealth and luxury. They lost the simplicity and purity of their earlier virtues, and, like all nations that become proud and oppressive they were ready for defeat. Before Alexander and his Grecian soldiers the Persian empire collapsed.

Alexander died very young, in 323 B.C., and Palestine passed with Syria into the hands of one of his generals. Another general took Egypt. A dispute arose between these generals which ended in a war favorable to Egypt. Palestine refused to submit. Ptolemy, king of Egypt, besieged Jerusalem and took it on a Sabbath day, when the Jews would not fight. Many Jews were taken to Alexandria, the capital of Egypt, which became one of the chief cities of the world commercially and intellectually. One of the largest libraries of the ancient world was established and the king had the Jewish scriptures translated into the Greek language. This was of immense value to the literature of the day, and has been of great service to the whole world since that day. (You will learn more about this next Sunday.) The Egyptian conquerors were favorable to the Jews who prospered as they had done under the Persians, but the Syrians on the north of Palestine were always trying to recover Palestine and many wars resulted. Sometimes the Syrians were victorious and sometimes the Egyptians, so that Palestine was the battle ground of these nations.

The Jews did not like these conditions, and many moved to other countries, where they became tradesmen, merchants and bankers, but were always patriotic to their religion and nation. Finally the Syrians gained the upper hand, and Palestine was subject to its near neighbor. The Syrians were cruel and tried to force their religion on the Jews. The lessons of captivity and idolatry had been well-learned in Babylon, so the Jews resented the attempts to force a loathsome religion on them.

The Temple was desecrated, robbed, and used as a shrine for the Greek god Jupiter. The sacred books were destroyed. The Sabbath service was changed, people were massacred, and a herd of swine sacrificed in the Temple. The Jews never could forgive such actions, and rallied to defy the power of a king who would trample under his feet all that was sacred to them.

Topic a. Trials of the Faithful. Jerusalem was sacked and burned. A fortress was erected near the temple and a garrison placed to subdue the inhabitants. People fled from Jerusalem, which became the habitation of strangers. Commissioners were sent through the villages to erect altars to the Greek gods. Under pain of death people were requested to denounce their own worship. As a proof they were to take oath and eat swine flesh. To avoid persecution many sacrificed to idols, profaned the Sabbath and became apostate. Many

were faithful, and preferred death to dishonor. Women and children were thrown from the walls, massacred or tortured.

As the news of the terrible barbarities spread throughout the country many people were ready to renounce their allegiance to Jehovah to save their lives. Others cried for revenge and banded together to resist.

Topic b. Patriotic Priests. In the little town of Modin, about eighteen miles north and west of Jerusalem, lived an old priest named Mattathias, who was brave, patriotic and influential. When the commissioners tried to induce him to favor the crusade against his countrymen, Mattathias rejected the offers and absolutely refused to be induced to turn either to the right hand or to the left in disobedience to his covenants. No sooner had he finished speaking than an apostate Jew was ready to offer heathen sacrifices. This enraged Mattathias, who slew the Jew and commissioner on the altar. Mattathias was obliged to flee with his sons. His banner, "Let every one zealous for the law follow me." A strong company followed to the wilderness near the Dead Sea. A troop of soldiers followed and killed most of the patriots because they would not defend themselves on the Sabbath. Mattathias learned to defend himself whenever necessity demanded. A larger following banded together, making night attacks on heathen altars and encouraging the people to self-defense.

Topic c. Judas Maccabaeus. Mattathias was old and called his sons together. He appointed Judas to be their leader. He exhorted them to be obedient to the Law, with the idea of being faithful as Abraham, David and Elijah had been. Judas was called the Maccabee, meaning "hammer." The Maccabees fought for divine favor rather than wealth, power, position, courtly honors, or fair ladies. They were courageous, cheerful and sacrificing.

Judas went through cities punishing transgressors, and throwing into confusion the work of the ungodly.

Topic d. Early victories. The monarch of Syria (Antiochus) sent Apollonius to Palestine to crush the revolt. Judas met him near Samaria, slew him and put his army out. Another general was sent to avenge the death of Apollonius. Judas' small army was entrenched, but on seeing the superior host were afraid. Judas said, "Victory does not depend upon the size of an army. From heaven comes the strength. Do not be afraid." In that day courage counted much. Judas won with divine help.

Topic c. Antiochus, king of Syria, made up his mind to conquer Judas, and made a supreme effort. Fifty thousand men were paid a year in advance to root out Judaism. So confident were they that merchants went with the army to purchase the Jews as slaves. But no slaves were taken. Judas and his band stood in the way. The Syrians encamped at Emmaus. The Israelites fasted and prayed. Leaving campfires burning as Washington did before the advance of the British, and as the "Mormons" did in the Echo canyon war, Judas withdrew. The enemy went in pursuit, but went the wrong way. One wing of the army was attacked and defeated. Great supplies were taken and victory gained. Slave purchasers were made slaves.

Topic f. Temple dedicated. After another victory, Jerusalem was taken by Judas, who set to work to clear the wreckage and rebuild the city. (Have pupils make a vivid picture of conditions at Jerusalem.) When the temple service was restored the feast of dedication was established in memory of the occasion. This feast is still observed by all Jews throughout the world.

Topic g. More victories. Israel's enemies on the border were punished because they banded together to fight this great hero. Finally religious liberty was allowed the Jews. Thus honest courage had won great victories for the rights of conscience. Judas died fighting for his country against odds, but his brothers

carried on the work until independence was achieved.

Judas is one of the ideal figures in history. Like Gustavus Adolphus, he was the champion of religion, faith and the oppressed.

During the latest attacks of the Syrians Judas sent an embassy to Rome invoking their protection, but if he had known how Rome devoured every country it protected he would have refrained from asking help. After many struggles against old-time foes the brothers Maccabaeus finally triumphed so that every man sat under his own vine and fig-tree in safety. Their rule lasted thirty years.

Alliances with Rome continued, but Rome dictated the policy of the rulers of Judea down to the time of Christ and later.

Note.—"Judas Maccabaeus kept the enemy at bay while his prostrate country arose from the dust. He had put to flight tens of thousands of heathens; he had recovered and fortified Jerusalem and restored the Temple service; he had trained his people to be heroic. He bore the brunt of six years' war against the most powerful monarchy in Asia. Amid all his labors he kept the law. Not a sin is recorded against him. He was a great general and wise statesman. He became temporal and spiritual head of his people. A greater hero than he never adorned any age. His great aim was to restore the worship of Jehovah and His law."—Condensed from *Beacon Lights of History*.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament Stories

[Prepared by Josiah Burrows]

Lesson 25. Elijah and Elisha

(For Second Sunday in September)

Text: I Kings 19:19-21; II Kings 2.

In the consideration of these lessons, an excellent opportunity is afforded to study the lives of some of the grandest and noblest characters in sacred history. It is not possible, however, to do full justice to many of them within the limits of a single lesson, and in order for the teacher to have an enlarged knowledge of the subject, it is very necessary that

more than the bare stated text should be read. In this lesson we are introduced to Elijah in the closing days of his life, but in order to understand more fully the importance of his mission and his powers as a prophet, we must go back to the lesson, "Elijah and the Priests of Baal" (I Kings 17, 18). That is an excellent lesson, and should make a good impression on the minds of the children, illustrating, as it does, the grandeur, superiority, and inspiring effects of the powers of Deity, displayed in such a striking and impressive manner before the people, in response to the prayer of Elijah. And what a wonderful contrast it presented, to the weak, insignificant, and utterly futile efforts of wicked and uninspired men! Elijah was a prophet of the rugged, stern, resolute type. He lived at a time when great wickedness prevailed

among Israel, and their spirituality was very low. Ahab, the king, was a weakling, and but a tool in the hands of his wife, the wicked and debased Jezebel. During his reign the most abominable idolatry was introduced among the people, and a prophet of the character of Elijah was very much needed, to warn them and check their waywardness.

In the calling of Elisha, while plowing in the field, we have a beautiful example of a prompt and cheerful obedience to Elijah's action in casting his mantle upon him. This was surely a case of leaving father and mother, houses and lands, almost immediately, to engage in the Lord's service.

It having been revealed to Elijah by revelation, of the Lord's purpose to take him from the earth, he appeared anxious to conceal the fact from Elisha, as on the three occasions of going to Bethel, to Jericho, and to the Jordan, he tried to induce him to tarry. But in each instance Elijah was met with the sublime response, "As the Lord liveth, and as thy soul liveth I will not leave thee." What brotherly love! What faithful devotion is here revealed! After the miraculous crossing of the Jordan, which was accomplished by Elijah smiting the waters with his mantle, "Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me." In this request of Elisha we see revealed his intense spiritual nature, his great love of the mission to which he had been called, and his earnest desire to enjoy in rich measure the spirit and powers possessed by Elijah. Elijah replied, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." Then followed the glorious and inspiring sight, the translation of Elijah—he being caught up by a chariot and horses of fire carried by a whirlwind into heaven. Elisha was greatly affected by this most remarkable manifestation and cried, "My father, my father, the chariot of Israel and the horsemen thereof."

Elisha then took up the mantle of Elijah, and returning to the Jordan parted the waters in the same manner as Elijah had done, and being met by the sons of the prophets they exclaimed, "The spirit of Elijah doth rest on Elisha." And they bowed to the ground before him.

In the incidents of Elisha advising against sending the fifty strong men upon the fruitless search for Elijah's body, and in the healing of the impure

waters of Jericho, we see further evidence that the spirit and powers of Elijah had indeed rested upon him.

Note. Elisha—"With what satisfaction is the review of such a life as that of Elisha accompanied! His moral character bears the nearest inspection and shines forth without a flaw. His powers, as delineated by the pen of inspiration, were nobly exercised, his time continually occupied, and his life a long discourse, both in word and in actions of benevolence and charity. Truly he possessed his master's spirit in a double portion. His heart was tenderness; his speech fidelity, whether as used to kings or menials; his death, like his life, bespake the service of his Lord."—Noble.

Lesson 26. Hezekiah

(For Third Sunday in September)

Text: II Chronicles 29, 30, 31.

All the kings of Israel, without an exception, were bad men. So, too, were most of the kings of Judah. Among the few honorable exceptions, Hezekiah was perhaps the most remarkable. He came to the throne at the early age of twenty-five, and reigned twenty-nine years. He succeeded his father Ahaz, a wicked and most unworthy ruler. There was nothing, therefore, in his father's life and example that was of any value to him. His mother, however, is believed to have been a most worthy and noble woman. She was Abijah, the daughter of Zechariah. And from her he no doubt inherited his many excellent qualities. His reign came as a great blessing to Judah, for the kingdom had sunk low in wickedness and idolatry. He was not only king, but also a reformer and prophet, and his labors were characterized by an earnestness, activity, and devotion that was truly admirable. And in all things he manifested great faith, and deep reliance upon the Lord.

One of his first acts was to open the doors of the Temple which had long remained closed. He then summoned the priests and the Levites, admonished them to sanctify themselves and cleanse the Temple. This they did with energy and spirit, and, after a period of sixteen days, the sacred building was thoroughly cleansed and the lost vessels restored. He then gathered up the rulers of the city, caused that a great number of animals should be brought to the Temple and required the priests to offer them as a sacrifice upon the altar as a sin offering for the kingdom of Judah. And during the sacrifice, the congregation worshiped, the singers sang, the instruments sound-

ed, and they had a great time of rejoicing. Hezekiah then required the people to bring to the Temple their sacrifices and thank offerings, and in response to the call such a multitude of animals were brought in, that the priests were unable to slay them, and they had to call upon the Levites to assist them. His next important act was to proclaim a solemn observance of the feast of the Passover which had been sadly neglected. This feast had not been held since the days of Solomon, three hundred years before. Letters were also sent to the tribes of the kingdom of Israel inviting them to Jerusalem to participate in the sacred services. Some of the tribes rejected with scorn this kind invitation, but the tribes of Manasseh, Asher, and Zebulun respected it, and sent representatives to attend the eventful gathering. And it also appears that some from Ephraim and Issachar were present. We learn from the sacred record that the commemoration of the Passover proved to be a time of great rejoicing among the people. They kept the feast of unleavened bread seven days with great gladness, and they praised the Lord with instruments and singing. They also offered peace offerings and confessed their sins before the Lord. Indeed, such a time of refreshing it proved to be, that they decided to extend the time of the feast and observed it fourteen days instead of seven. "So there was great joy in Jerusalem: for since the time of Solomon, the son of David, king of Israel there was not the like in Jerusalem." One of the beneficial results of this grand spiritual feast was the action of the people in destroying the altars and images that had been erected for idolatrous worship. Another splendid result was the response of the people to Hezekiah's request in the matter of tithes and offerings. We are told that the people responded so liberally, that the products of the earth were brought in such abundance, that they occupied great heaps. And Azariah, the chief priest, said to Hezekiah, "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth, before the Lord his God."

Lesson 27. Hezekiah's Life Lengthened

(For Fourth Sunday in September)

Text: Isaiah 38:1-8; II Kings 20. Hezekiah, we learn, was a good king.

a devoted servant of God, a man of great faith, who prayed most fervently, and whose trust in the Lord was implicit. Yet he was frail and weak, and on one occasion at least, he sinned, and was guilty of an act that greatly displeased the Lord.

"It happened that the king of Babylon sent some ambassadors on an errand of kindness to Hezekiah. He appears to have been so pleased and flattered by this compliment that he gave way for the moment to a feeling of pride. He showed the ambassadors all his treasures, and, like David, he gloried in the multitude of his people and the number of his armies. Hitherto his trust had been in God, but now it was in his riches. This displeased the Lord, and he sent Isaiah, the faithful prophet, to tell him that, as a mark of his displeasure, all his treasures and his children should one day be carried to Babylon.

"And now we will speak of Hezekiah's sickness. God visits him with a sore disease which brings him to the very brink of the grave. The great king is stretched on a sick bed. And see how he shines in adversity!—how he comes forth as gold when placed in the furnace! He now feels the blessing and comfort of prayer. He once more spreads his case before the Lord. He turns away from the mourning attendants who crowd round his bed, and pours out his heart to that heavenly Friend who was ever near him. God is entreated of him, his earnest cry is heard, and an answer of peace is given him. A few more years are added to his life, and a miracle is wrought to strengthen his faith."—Noble.

"Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart."—II Chron. 32:31.

This lesson presents excellent examples of implicit and unswerving faith, the power and efficacy of prayer, and the value and importance of a humble, consistent, well-spent life.

Fourth Year—Lives of the Ancient Apostles

[Lessons prepared by David O. McKay]

Lesson 25. Special Messengers to Jerusalem.

- I. Agabus the Prophet.
 1. His prophecy.
 - a. Its fulfillment.

11. The Christians at Antioch Send Relief.
 1. Their liberal contributions.
 2. Their messengers.
 - a. To whom sent.
111. Conditions at this Time at Jerusalem.
 1. Persecution of the Saints.
 - a. Death of James.
 2. Imprisonment of Peter.
 3. Death of Herod Agrippa.
- IV. Barnabas and Saul Return to Antioch.
 1. Their ministry fulfilled.
 2. Meeting at Antioch.
 - a. Certain prophets and teachers.
 3. Their call; to go on a mission.

Aim: A duty well performed is good preparation for the one to follow.

"God has so ordered that men, being in need of each other, should learn to love each other, and bear each other's burdens."

"To pity distress is but human; to relieve it is God-like."

While Paul and Barnabas were at Antioch, there came "prophets from Jerusalem," one of whom was named Agabus. He is thought to have been one of the Seventy chosen by the Savior; but just what priesthood and what position in the Church he held we do not know for certain. But he must have been a righteous man, and filled with the Holy Ghost, for he could foretell, through the inspiration of the Spirit, things that other people, by their own intelligence, could not see. At the time of which we are speaking he prophesied that "there should be a great dearth throughout all the world," meaning that there should be a famine in the land, and that people would go hungry.

The disciples had faith in Agabus and believed to be true what he said. They knew of some of the Saints in Judea who could not stand a famine; in fact, many of them had given all they had to the Church; so "every man according to his ability determined to send relief unto the brethren who dwelt in Judea."

It was well they did so, for the famine came just as Agabus had said it would. Luke tells us that it happened in the days of Claudius Caesar (44 A.D.), and profane historians inform us that it was so severe that even the emperor himself was insulted in the market place by those who were starving.

At about the time that the two elders were sent from Antioch to Jerusalem, there was a bitter persecution waged against the Saints; and "Herod the king began to vex certain of the Church, and he killed James, the brother of John, with the sword." Those were the days in which Peter was imprisoned and chained

to his guards, but through the miraculous intervention of God, was delivered by an angel. Paul and Barnabas were probably present in the house of Mary the mother of John Mark, joining in prayer for the preservation of Peter's life, when, as we have already learned in the lessons on Peter, Rhoda announced Peter at the door.

After witnessing this wonderful manifestation of the power of God in behalf of His servants Paul and Barnabas probably witnessed how God sometimes punishes the wicked. If so, it happened on this wise. Their duty as messengers for the Saints in Antioch had been faithfully performed, and the relief sent to the members of the Church in Judea properly delivered to those who should have it in charge. They had spent many days renewing old friendships, and enjoying the companionship, even in persecution, of the leaders and members of the Church of Christ. They were now ready to return and report their labors to the Church in Antioch. Their return journey took them to Caesarea. Perhaps they visited Cornelius, whose home, you remember, was there. At any rate, some who have carefully studied the life and travels of St. Paul tell us that on his return from Jerusalem at this time, he witnessed the death of the wicked King Herod. Weed describes the scene as follows:

"The Roman Emperor Claudius had obtained great victories in Great Britain. On his return to Rome there was great rejoicing. Herod thought he would gain great favor with the emperor by a grand festival in his honor in Caesarea, to which he hastened from Jerusalem. On the morning of the second day the theatre was filled with a mass of human beings to witness the inhuman exhibition of gladiators who fought one another for public amusement. Herod appeared in a magnificent robe, sparkling with silver. As the rays of the early morning sun fell upon him, the eyes of the beholders were dazzled by the brilliant robe. Flattered by their foolish cries of admiration he made an oration to the people, who gave a shout, saying, 'It is the voice of a God and not of a man.' He was willing to be so called, though this was blasphemy, giving to a man what belongs to God alone. 'Immediately the angel of the Lord smote him because he gave not God the glory.' This was very different from the experience of Peter in prison when the angel of the Lord came upon him, and smote him upon the side; and led him from death.

"The smiting of Herod by the angel was with a dreadful disease such as had caused the death of his grandfather. He

was carried from the theater to his palace where he lingered five days in agony until death closed his life in the fifty-fourth year of his age. It was the fourth year of his reign over the region where had ruled his grandfather, whose wicked example he had followed to a like inglorious end."

"When in the theater the scene was suddenly changed from the gladiatorial and other wicked amusements to the judgment on the king, the multitude fled, rending their clothes according to the custom in horror."

The enemies of the Church, amazed at the deliverance of Peter from prison and awed by the death of Herod, changed somewhat in their cruelty toward Christians."

All these things and many more, Paul and Barnabas would report to the Saints upon their return to Antioch. Luke informs us that after they had fulfilled their ministry they returned from Jerusalem, and "took with them John whose surname was Mark."

Interesting meetings were held in Antioch, at which the report of the mission of Paul and Barnabas was given. In attendance at these meetings and residing in Antioch at the time were "certain prophets and teachers, Barnabas, and Lucius of Cyrene, and Manaean, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, "separate me Barnabas and Saul for the work whereunto I have called them." They had performed one duty well and faithfully, and were now better prepared for a greater one for which the Lord had chosen them. This was a special mission to the Gentiles.

Some time later, after fasting and prayer, some of the prophets and teachers laid their hands on the chosen missionaries, set them apart, and bade them prepare for their journey.

Lesson 26. First Missionary Journey

Acts 13:4-52; 14:1-6.

I. On the Island of Cyprus.

1. The journey thither.
2. At Salamis.
3. At Paphos.
 - a. Sergius Paulus.
 - b. Bar-Jesus.

II. In Pamphylia.

1. At Perga.
 - a. John Mark leaves his companions.

III. In Pisidia.

1. At Antioch.
 - a. A Sabbath in the Synagogue.
 - b. The following Sabbath.

IV. At Iconium.

1. The city stirred.
2. Persecution.

Aim: Fearlessness in proclaiming the Gospel arouses the enmity of the sinful and ignorant, but wins the love of the sincere and righteous.

"Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet far over the waters its friendly light is seen by the mariner."

Soon after the special meetings mentioned in the last chapter, Paul, Barnabas and John Mark started on their mission, which is now known as Paul's first missionary tour.

Leaving the famous city of Antioch, in Syria, where you remember the followers of Christ were first called Christians, they sailed down the river to Seleucia, a seaport town on the Mediterranean Sea. Here they took the boat on the open sea, and sailed southwestward to the island of Cyprus, "whose mountain summits can be seen on a clear day from the mouth of the Orontes. This was the sea which Saul was to traverse again and again; on which he would be four times so wrecked; and on whose bilows he would spend a day and a night. Yet these were but parts of the trials he was to endure on the sea and on the land. Such were then hidden from him. As we shall see them coming upon him we shall also and always hear him saying, 'None of these things move me,' 'I count not my life dear unto myself,' 'I can do all things in Him that strengtheneth me.' Probably a widower, and childless without any permanent home, with one aim—the glory of his Lord and the good of his fellow men—he was prepared to go anywhere and to be, to do, and to suffer whatever might happen on his mission journeys."—Weed.

Landing at Salamis, a part of Cyprus, the missionaries began their labors at once, preaching the word of God in the synagogue of the Jews. Barnabas was at home here, and undoubtedly experienced great joy in preaching the Gospel to his old friends and playmates. But he must have been deeply grieved to see how many of them rejected his message, and continued in sin and idolatry.

The Gentiles on this island worshiped the Goddess Venus, to whom they built a temple and offered sacrifices.

Their religion, instead of making them purer in their thoughts and more virtuous in their actions, made them more sinful. So Paul and his companions found the people very wicked indeed. Wherever they went, these three missionaries preached the only true Gospel, and called on men "everywhere to repent."

They traveled the entire length of Cyprus, a distance of one hundred miles, telling the people about Christ the Redeemer of the world.

At Paphos. On the southwestern coast of Cyprus was the chief city of the island named Paphos. Here is where the Roman governor, or, as Luke says, the "deputy of the country," lived. As was their custom, soon after the missionaries entered the city they proclaimed their message to the people. When the governor, Sergius Paulus, heard about them, he "called for Barnabas and Paul, and desired to hear the word of God." Luke says he was "a prudent man," so we conclude that he was sincere in his desire to know the truth.

Elymas the Sorcerer. But there was living in the deputy-house at the time a man who was not sincere, and who claimed to be a sorcerer. He rejected Paul's message, and opposed his teachings. Bar-Jesus was his right name, and he was a Jew, and a false prophet. Paul read his wicked heart, and knew that because of selfishness and love of money he rejected the Gospel.

"Then Paul, filled with the Holy Ghost, set his eyes on him and said, O full of subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

"And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season."

"And immediately there fell on him a mist and a darkness; and he went about seeking some one to lead him by the hand."

If in his darkness he had let the messengers of Light lead him they would have given him eternal sight, just as Paul had received it through Ananias, in Damascus. But we are led to believe that he remained blind and bitter.

Sergius Paulus, however, believed, "being astonished at the doctrine of the Lord." Many others believed also, and in the wicked town of Paphos, where the revellers worshiped the goddess of love, a church was organized and a little body of Christians came together to worship the true God and His Son Jesus Christ.

In Pamphylia. From Paphos, Paul and his companions sailed northward to Perga in Pamphylia. At this place something happened about which we wish we knew more. All that Luke says about it is this:

"And John departing from there returned to Jerusalem."

We know that later, this circumstance became a matter of sharp dispute between Barnabas and Paul, but just why John wished to return we are not in-

formed. Perhaps he had not intended to travel so far, or it may be that matters at home needed his attention, or he might have been over sensitive, and felt that "two were company but three were a crowd," but whatever the cause Paul and Barnabas had to continue their journey without the young man Mark. Later, he resumed his missionary work, traveling with Barnabas. There is no record of his traveling again with Paul, although the latter wrote of him later as "a comfort, and a fellow worker unto the kingdom of God."

In Pisidia. From Perga in Pamphylia, Paul and Barnabas continued north to Antioch in Pisidia. One traveler and writer tells us that they first went through a mountainous region, difficult and dangerous to travelers alone and unprotected.

The two pilgrims, staff in hand, follow the slippery paths upon the mountain slopes. The dry heat of the seacoast is changed for the damp, cold mountain air. The bright flowers of the lower region give place to stunted shrubs and plants, except where a few bloom in beds of snow whose whiteness makes brighter and richer the colors of the mountain flowers. The pilgrims find shelter in cave or grotto, glad if it be that of a welcoming shepherd; and sometimes among the friendly pines which protect them from the cold and piercing winds."

After about seven days of wearisome and dangerous travel, they reached Antioch in Pisidia.

When the Sabbath day came, as was their custom, the missionaries went into the synagogue, and sat down in the congregation. After the leaders had read the law and the prophets, they asked the visitors if they had "any word of exhortation for the people." At this, Paul stood up and delivered a most impressive sermon, so much so, that the people invited Paul to speak again on the next Sabbath. Many who were present accepted the Gospel. Read Paul's sermon, as recorded in Acts 13:14-41.

"And the next Sabbath day came almost the whole city together to hear the word of God.

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Their opposition and contradiction made the missionaries only more earnest and emphatic. Finally, when it was apparent that the Jews would not accept the truth, Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy

of everlasting life, lo we turn to the Gentiles." When the Gentiles heard this announcement they were delighted and many of them accepted the principles of the Gospel.

But the Jews were jealous: they became filled with envy and determined to drive the missionaries "out of their coasts." This they did with the aid of the devout and honorable women and the chief men of the city." The persecution became so bitter that Paul and Barnabas "shook off the dust of their feet against them, and came unto Iconium."

In Iconium. Filled with the joy that comes from true service to one's fellow-men, Paul and Barnabas began their preaching in Iconium. Entering the synagogue here, as they had done in the city from which they had just been driven, they spoke "boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands."

Jews and Greeks also rallied around the standard as unfurled by these great missionaries; but Jews and Greeks also organized to oppose them. The result was that the city was divided; and part held with the Jews and part with the Gentiles."

Hearing that a plot was on foot to do them injury, and to stone them, Paul and Barnabas withdrew from the city, and went to Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about."

Lesson 27. First Missionary Journey (Continued). At Lystra and Derbe.

Acts 14:6-28.

1. Lystra.

1. A heathen city.
2. People easily swayed.
3. Timothy—Eunice—Lois.

II. The Healing of the Cripple.

1. The Miracle.
2. Effect upon people of Lystra.
 - a. What they purposed to do.

III. Protestations of Paul and Barnabas.

1. Astonishment of the elders.
 - a. Significance of rending clothes.
 - b. Their protestations.
2. Effect upon people.

IV. Paul Stoned.

1. Circumstances leading up to it.
2. Revived by disciples.

V. Organization of Branches and Return to Antioch.

1. Ordination of elders.
2. Branches visited.
3. Return journey.
4. Welcome at Antioch.

Aim: Fearlessness in defending the right arouses the enmity of the ignorant and sinful, but wins the love of the intelligent and sincere.

"Outward attacks and troubles rather fix than unsettle the Christian, as tempests from without only serve to root the oak more firmly in the ground."—Moore.

"As sure as ever God puts His children in the furnace, He will be in the furnace with them."—Spurgeon.

At Lystra, Paul and Barnabas found a people who were almost entirely heathen for they worshiped Jupiter and Mercury and other false deities, and knew little or nothing about the true God. There were Jews amongst them, but not of sufficient numbers even to build a synagogue.

The country was wild and rugged, and the inhabitants were like the country. They were "villagers of little learning, and rude in dress and manner." Such people are usually shy of strangers, and slow to accept anything new. But once they begin to get confidence in the stranger, they may be easily swayed by him; not having very definite opinions of their own.

The doctrine preached by Paul and Barnabas was new to them, and after a time began to arouse their curiosity, and then awaken their interest.

Some of the most intelligent comprehended the truth, and accepted it. Lest you boys and girls might think that there were no superior people among these heathens, you must be reminded of the fact that in Lystra was at least one superior family of whose membership in the Church the Bible makes mention, and in Derbe there were others.

In these towns out of the persecution and affliction heaped upon them by the ignorant and wicked, Paul and Barnabas brought to the faith some of the choicest members of the early Church. Among these were Timothy, whom Paul afterwards called his son; Eunice, Timothy's mother, and Lois, Timothy's grandmother, whose "unfeigned faith" Paul commended in later years. Undoubtedly, the friendship alone of these noble people more than paid Paul for all the persecution he suffered during this first mission.

But to the people generally, the message was strange and incomprehensible. They could not separate the doctrine of Christ from their heathen deities as was shown by a remarkable experience.

Paul and Barnabas and a few converts were holding a meeting one day in the "open air." In the audience sat a man "impotent in his feet," who had been a cripple from birth, and who had never walked. This fact, of course, all the people knew, for many of them were acquainted with him, and had seen him carried to the meeting. "The same heard

Paul speak," and conviction entered his weary heart that what Paul said was true. Paul looked at him, and "perceiving that he had faith to be healed" said, "Stand upright on thy feet." This he commanded by the power of the Redeemer. "The man leaped to his feet and walked." When the people saw this, they created an uproar in the city, and they said in their language, which was a mixture of Greek and Syrian:

"The Gods have come down to us in the likeness of men," and they named Paul and Barnabas after their gods. Barnabas was tall, so they called him Jupiter; and Paul, being short and a gifted speaker, they called Mercury, because Mercury was supposed to preside over learning and eloquence.

Some time after the meeting, the priests of Jupiter, who officiated in the temple of Jupiter that was in the city, decided to offer sacrifice to their gods as personified in Paul and Barnabas. So with the people, they gathered at the gates of the city, brought oxen and began to prepare to offer sacrifice.

When Paul and Barnabas heard of it, they ran among the people, and "rent their clothes" in protestation against such sacrifice. To rend their clothes was to express intense feeling and the people so understood it. Besides doing this they cried: "Sirs, why do you do these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

But they could scarcely make the people refrain from worshiping them, but there were certain Jews there who had followed the missionaries from Antioch and Iconium, "who persuaded the people" that Paul and Barnabas were deceivers, and that the miracle which had been performed had been done by the power of the evil one. These Jews swayed the people to such an extent that instead of worshiping Paul and Barnabas, they picked up stones and stoned Paul until he fell to the earth, apparently dead.

Thinking he was so, the mob then dragged his body out of the city and left it.

What a hydra-headed monster this mob was! First they were ready to worship the men as gods, and then in just a few minutes became so bitter that they would brand their souls with murder! Shakespeare called such a crowd "The blind monster, with uncounted heads,

The still discordant, wavering multitude."

The mob dispersed, and around the still bleeding, silent body on the ground, stood the few intelligent faithful disciples who had believed the true Gospel. How delighted and thankful they must have been when they saw Paul move, and later regain consciousness.

He had been stunned, but not seriously injured, so a little gentle nursing gave him strength to stand on his feet, and he walked back to the city.

The next day he left Lystra and traveled twenty miles to Derbe. Here he preached boldly and effectively, and converted many to the truth, among them a man by the name of Gaius, who proved to be a staunch and true friend to Paul and to the Church generally.

As they had done in other cities, so the missionaries did in Derbe—organized a branch of the Church and ordained elders over it. These they instructed, and met with them and with the Saints in fasting and prayer, "commended them to the Lord," and bade them good-bye, for the time had come when the first missionaries from Antioch should return home.

They visited all the branches, preaching the Gospel, instructing, blessing, and comforting the Saints in Lystra and the regions round about. They then returned forty miles to Iconium and sixty miles back to Antioch in Pisidia. From here, they went to Perga in Pamphylia, and sailed from Attalia to Antioch in Syria.

Here the Saints gathered and bade them welcome, and heard the returned Elders report "all that God had done with them, and how he had opened the door of faith unto the Gentiles."

HINTS TO YOUNG PEOPLE

A current writer who claims to have observed much gives the following hint to young women and "tip" to young men.

"I have never been a girl that was unfaithful to her mother that ever came to be worth a one-eyed button to her husband. It is the law of God. It isn't exactly in the Bible, but it is written large in the miserable lives of many unfortunate homes. I am speaking for the boys

this time. If any of you boys ever come across a girl that, with a face full of roses, says to you as you come to the door, "I can't go for thirty minutes yet, for the dishes are not washed," you wait for that girl. You sit right down on the doorstep and wait for her, because some other fellow may come along and carry her off, and right there you lose an angel."—Exchange.

Primary Department

Chas. B. Felt, Chairman; assisted by Dorothy Bowman, Florence S. Horne and Bessie F. Foster

LESSONS FOR SEPTEMBER

First Sunday

For the Fast Day thought we suggest that the teachers use the aim of the last lesson—the divinity of the Church of Jesus Christ of Latter-day Saints—drawing from the children the points that have impressed them as showing that the Church was established by God, then adding or emphasizing any points the teachers feel can be comprehended by the children.

Lesson 9. The Indians Remembered

References: "From Plow-boy to Prophet," pp. 53-57; "The Latter-day Prophet," chap. 12.

Aim: The Lord watches over His people, no matter in what part of the earth, and fulfills His promises to them.

Memory Gem: "Wherefore they shall come to the knowledge of their Redeemer, * * * that they may know how to come unto him and be saved (1 Nephi 15:14).

Song: "Jesus Loves the Little Children."

Outline:

1. The Book of Mormon.

1. The record it contains.
2. The Nephites and Lamanites.
3. What became of these two ancient races of God's people.

II. The Mission to the Lamanites.

1. One promise made to them in the Book of Mormon.
2. Fulfilled by the Lord calling four elders to go on a mission to the Lamanites.

III. Parley P. Pratt one of the Missionaries.

1. How he came to join the Church.

VI. Other labors with the Lamanites.

Point of Contact: The number of interesting and instructive books in the world. Some story books the children have read. Some they would like to read when they grow older.

What a very wonderful story the Book of Mormon must contain for the Lord to have had it written on gold, preserved in the earth for thousands of years, and then have an angel bring it out and give it to a man in the way it was given to Joseph Smith.

It is a wonderful story, the record of two races of God's people who lived in this country thousands of years ago, but whom He had not forgotten. Some of their descendants are living now. You have seen them. (Teacher talk with children, about the Indians.) Story: See references.

Application: Treat Indians kindly, for they are God's children, for whom He has great blessings when they receive the Gospel. Talk with your parents about the Book of Mormon.

Lesson 10. The Church on the Move

References: "From Plow-boy to Prophet," pp. 58-65. "The Latter-day Prophet," chap. 13.

Aim: The Lord guides those who seek earnestly for the truth.

Memory Gem: "Pray unto the Lord, call upon His holy name."

Suggestive song: "Did you think to pray?"

Outline:

Introduction.

Revelation.

What it is.
To whom given.
How given.
Why given.

I. The First Bishop.

1. How appointed.

II. A Wonderful Answer to Prayer.

1. Prayer of N. K. Whitney and wife.
2. Its answer.

III. The Fourth General Conference.

1. Increase in Church membership.
2. Revelation and prophecy.

IV. The City of Zion.

1. Location.
How determined.
2. The first log lain.
3. The temple site dedicated.

Point of Contact: If your parents gave you some new kind of work to do for them, they would tell you what they wanted done and how to do it; and if you were obedient and worked you would be successful. If your father sent you on an errand to a strange place, what would he do before you left?

The Lord had given the Prophet Joseph some very important work to do. What was it? (To re-establish His Church on the earth again.) How do you suppose He helped him to do it?

When the Lord gives a message to a man it is called a revelation. The Lord guided Joseph Smith in his work by revelations. What revelations have you already learned that Joseph Smith received? That is the way the Lord guides all His prophets. Today we will hear of some more revelations our Prophet received.

Application: Very few people have received revelations to guide them, but many have had their prayers answered. If we want to know what is the right thing to do, what might we do to learn? How must we live if we want our prayers answered?

Lesson 11. Though the Wicked Rage, Yet God Protects His People.

Aim: The Lord in His goodness can easily overthrow the plans of the wicked.

Reference: "From Plow-boy to Prophet," pp. 74-90; "The Latter-day Prophet," pp. 76-107.

Memory Gem: "We see that there is an Almighty Power that protects this people."

Outline:

- I. The Persecutions at Independence.
 1. Destruction of printing-press, etc.
 2. The Saints promise to leave.
 3. The second attack.
 4. The treachery of officials.
 5. Saints driven from Jackson County.
- II. Zion's Camp Organized.
 1. Its purposes.
 2. Its size.
- III. The Journey.
 1. Prayers of Zion Camp members.
 2. The rattlesnake incidents.
 3. The hard journey.
 4. James Campbell.
- IV. A Terrible Night—God's Power Shown.
 1. The threat.
 2. The storm.
 3. Repentance of mob leaders—showing power of good over evil.
- V. Zion's Camp Disbanded and the Promise Made to Joseph Smith.

Point of Contact and Correlation: Review the crossing of the Red Sea by the Israelites (Juvenile Instructor, April, 1915, page 250) or "Elisha's Kindness to

His Enemies," Juvenile Instructor, July, 1915, showing that the Lord's power is greater than any army or power man can exert.

Application: Can you tell of an incident where goodness has been stronger than evil? Where kindness has been greater than anger? By which method would you like to be governed?

Lesson 12. The First Temple in Our Day

References: "From Plow-boy to Prophet," pp. 9198. The Latter-day Prophet," chaps. 22, 23.

Aim: The temples of the Lord are sacred because of the purposes for which they are built.

Memory Gem: "And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people" (Doc. and Cov. 124:40).

Outline:

- I. The Kirtland Temple.
 1. Joseph commanded to build it.
 2. Sacred ordinances, including baptism and marriage.
 3. These ordinances also performed for those who died before the Church was re-established upon the earth.
 4. Sacrifices made by Saints in the building of the temple.
- II. Dedication of the Temple.
 1. Wonderful manifestations of the Spirit of the Lord.
 2. A remarkable vision.
- III. Twelve Apostles Called.
 1. How called.
 2. Same number as Christ had.
 3. Review names of present apostles that are familiar to the children.

Point of Contact: Review Christ's cleansing of the temple. Contrast with the reverence shown in the building of Solomon's Temple.

Application: Talk about the temples of the Church now standing, especially the one nearest in location to where the children live. Do they know anyone who was married in the temple? Have their parents "worked" in the temple? What does that mean? Only what kind of people are supposed to go to the temple? Why? In what other ways is reverence shown for this building?

Kindergarten Department

Wm. A. Morton, Chairman; Assisted by Beulah Woolley and Kate McAllister

"Sunday Morning in the Kindergarten"

It will be impossible for any Kindergarten teacher to get along satisfactorily without the guide—"Sunday Morning in the Kindergarten." It is now on sale at the Deseret Sunday School Union Book Store. Price 40c. Send for your copy at once.

Unfortunately, the picture, "The Brave Hebrew Boys," was omitted from the text book, but we are able to publish it in this number of the Juvenile Instructor. In order to have it in its proper place cut it out and paste it in your book so that you will have it when you need it.

How Can We Lead Children to Have Proper Reverence for Sacred Things?

Paper read by Sister Viva Huish Ray, in the Kindergarten Department of the Sunday School Convention held January 30, 1916, at Provo, Utah.

An urgent need of the present-day is a quiet, reverential spirit in our boys and girls, and what methods to pursue as a means to that end is one of worthy consideration and is especially fundamental to the Sunday School work.

Reverence has been taught by God since the beginning. Exodus III, 5 verse, Moses says, "And He said, draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Also Lev. 19:30: "Ye shall keep my Sabbaths and reverence my sanctuary. I am the Lord."

Reverence is an outgrowth of a mental condition—an outward sign of an inward emotion. It is a sign of respect or veneration for things pertaining to God. There is, however, a difference between the meaning of respect and reverence: respect is the result of esteem; reverence of religious feeling; respect is that homage which we accord our fellowman, reverence to our Creator.

The Sunday School Class may be quiet and orderly, respecting the requirements of both superintendent and teacher and still be lacking in the highest quality of reverence.

Reverence is instinctive and involuntary and must possess a spontaneity which differentiates it at once from the outward semblance often accorded it. You may demand a reverential attitude

from the child and receive perfect obedience, and an appearance which may satisfy, in a measure, but the result springs out of respect for your command and not from religious emotion.

In one Sunday School the superintendent announces the beginning of the ordinance of administration of the Sacrament, and reminds the boys and girls to bow their heads and close their eyes; in another, a different admonition; the sacredness of the ordinance calls forth a ready reverence that bows each little head and closes each eye, while the religious emotion, kindled in each breast, grows and becomes a factor for good in future life.

One great writer has said, "If we cultivate right emotions in a child, his deeds will be righteous, his attitude reverential and worshipful. The home is, without a doubt, the beginning of this training, but following very closely comes the Sunday School. Here the Sunday School teacher may continue the work started by the mother, using the same means to assist in its accomplishment.

There are certain external conditions which greatly influence the mind of the child, and, therefore, cannot be overlooked or neglected. First among these is to have clean and sanitary rooms. "Cleanliness is next to Godliness" is the old adage. In the 42nd Section of Doctrine and Covenants we find the command from God, "And let all things be done in cleanliness before me." We cannot, then, ask the Spirit of the Lord to be present where uncleanness exists.

The class rooms, where the children assemble, should be scrupulously neat and clean and full of fresh, exhilarating air of a proper temperature. The little chairs should all be arranged and everything should be in order.

It is the duty of the teacher, each Sabbath morning, to know that her class room is clean and ready before Sunday School commences. It would, perhaps, be well for her to come a few minutes early and know for herself that everything is just as she would like it to be. She will be amply rewarded.

The Sunday School rooms should be not only clean, but where it is possible they should be constructed, furnished, and decorated with an object to produce beauty and harmony of effect. We may be of the opinion that this is unnecessary, especially for the children, but psychological research, as well as a few prac-

tical experiments will bear me out in this statement.

"The moment we begin the study of Art, we are confronted with the close relationship of religious emotion and artistic expression," says a prominent magazine writer. "Painting, music, poetry, and architecture are all tied up with religious emotion." If our Sunday School building is to be educationally successful in the highest degree, it must recognize the teaching value of architecture and decoration. The building itself must be a lesson. Who has not felt the devotional and reverential impulse of the ivied tower with its Gothic windows and doors? If there is any building in the world which ought to be beautiful with the highest, most ennobling beauty, it is that in which the Sunday School is held, for the boys and girls who receive their religious training there are of the most impressionable age.

The "Religious Education Magazine" tells us of an experiment in beautifying a Sunday School class room for small children in a New Plymouth Church, Minnesota. The woodwork was in a soft brown toned oak, the walls painted in flat colors to harmonize with the panelings. A good yellow brown carpet covered the floor, and simple net curtains softened the light which came through the many diamond panes of clear glass.

One of the principal charms of this wonderful room was its pictures, all of good standard art.

The whole effect was one of quiet, beautiful serenity, and, as one has said of it, "It is a benediction to pass within its doors." The result has been most gratifying. The children are always orderly and filled with a feeling of reverence.

Having appealed to the child's aesthetic nature, thence to his religious emotions we can maintain the spirit of worship, incidentally by the use of good music.

Robert Browning has called music the greatest of all arts.

Music is the language of the emotions. It steps in and voices all, without words or program or explanation. It appeals at once to the expressive warmth of the child's rich, emotional nature. It is the manifestation of every shade of feeling, of every passing fancy, making it the most natural expression of the child's heart and truest utterance of religious life.

H. Augustine Smith, A. M., Department of Sacred Music, Chicago Theological Seminary, says, in part: "It is high time that the Sunday School maintain a rich devotional service for her boys and girls. * * * We are putting too

much stress on the instructional side of the Sunday School work and not enough on the devotional. Christian character is caught, not taught. It is heat not light we need in dealing with children.

"Emerson understood this when he said, 'In my dealings with my child, my Latin, and my Greek, my accomplishments, and my money stead me nothing; but as much soul as I have avails.'"

He also goes on to say, "We are prone to talk too much in our child-training. Tread quietly, saying little but suggesting much. Let us not underestimate the moral value of silence. Mozart has said of Handel's Messiah that the grandest, most inspiring thing about it is the measure of absolute rest, introduced toward the close of the amen chorus."

Song is story in rhythmic character and to the child is the nourishing root of all musical culture.

Hymns have been composed for the express use of children since 200 B. C., when the theory was advanced that sacred music formed a part of religious devotion for children as well as their elders.

The music in the Sunday School should be of the very best and highest possible. It should not be the kind that displays skill of technique alone, but those beautiful, soulful themes, composed by Masters of music, under the inspiration of religious emotion. The children may not be able to comprehend it in any true sense of the word, but it will not fail to accomplish its purpose even with them.

Some children respond much more quickly to the influence of beautiful harmony of sound, but there are very few children who cannot be reached more or less.

It is possible that the motion song is carried out with too much emphasis in the Sunday School work of the kindergarten department, the objection being, firstly, that little children do but one thing at a time well—i. e., they will be entirely absorbed, either in the words or the motions, probably the latter; secondly, because the exaggeration of rhythm makes of a child a hot blooded, pulsating animal, instead of a sensitive soul; thirdly, because the reverential spirit is destroyed and the room is converted into a play-ground rather than a place where God dwells.

There should not be too much hippity hop and hurrah in our Sunday School music. We want to make things "Go" which is all very well and good, but we cannot afford to sacrifice the more important factors that are really germane, even for little tots.



THE BRAVE HEBREW BOYS

Greek statesmen must have understood the value of different classes of music when they went before the Athenian assembly and argued for hours that the use of the Dorian songs would turn the youthful minds to honesty and valor, while the Lydian Melodies were enervating and voluptuous.

Through the middle ages the only music allowed by the Trinity Church was 3-4 or perfect time. The gliding rhythmic character suited well the colorless spirituelle of the dim cloister.

But 4-4 time was later introduced from the folk songs, putting into church music more spirit and movement.

Children crave and must necessarily have more or less rhythmic swing in tunes, but we should remember that the gusto with which the children sing some lively revival hymns, is almost without the least thought of worship, but full of the physical exhilaration one feels at a dance, or upon hearing a brass band. Therefore, in the choosing of the Sunday School songs, consider well each point, time, words, and accentuation, and see if the singing of them will be likely to produce an undesired effect.

Lastly, but not of least importance, we come to the personal influence of the Sunday School Teacher. After all has been said of the importance of external conditions in leading the children to have proper reverence, the real inspiration springs from the Teacher. She creates an inspiring atmosphere not by trying to be inspirational, as the children will penetrate through that disguise, but by taking her work seriously, and feeling within herself the reverence that she wishes to inspire in the children. "Example is better than precept" is true in the case of the Sunday School teacher and her class.

The teacher must be at her best Sabbath morn, for every little eye is upon her, literally dissecting her as to the most minute detail—her dress, her hair, every fleeting expression of her face—nothing is lost on them. They invariably look to her, and imitate her actions at the beginning of each exercise. She must be exemplary.

Notwithstanding, however, the power of example, precept also claims its place,

and the teacher must tell the truths that the children cannot get entirely by more indirect methods. She must teach them that everything pertaining to God is sacred—the building, the furniture, the sacrament dishes, etc. They should clearly understand that when a person calls upon our Heavenly Father, in their presence, they grieve the Spirit if they do not show proper reverence.

Another means of inspiring reverence that lies within the reach of the teacher, is in the presentation of the lessons. The lesson taken from the Bible must be told with a different viewpoint than a story of a robin or a pussy cat. It must be told in language comprehensible to the child, surely, and in a way to arouse his interest; yet it must mean more than just an ordinary beautiful story. Here is where the aim must be brought into use. Take for example, "The birth of Jesus." This is not merely a story of a man and a woman and their little baby; it is the story of Jesus—the Jesus who means so much to us all. It is a true story and one fraught with vital importance to the child. Endeavor to call forth in the child the emotion which you feel when you think of the infant Jesus in His humble birthplace.

I have taken up the different phases of the subject under discussion in a general way with a few specific examples, but of course it is left to you fellow-workers in the Sunday School to work out your own problems and adjust your plans of procedure to the necessities of your respective classes.

If you put your minds in a position to estimate the attitude of the children you can supply their needs from time to time with the best equipment available.

Strive always to throw about the children all that is best and purest in art, music, etc., and then, with the consciousness of having performed your duty, you may draw upon that source of all goodness and wisdom for guidance to assist you in your noble cause.

He loves the Sunday School work for He has said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

Liberty will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.—Colton.

Notes on Our History

Delbert W. Parratt, B. S.

XXX

CHAMPLAIN COMES TO LAKE HURON

In the early summer of 1611, trees were chopped and stones hauled for a fur-trading post at Montreal. During the same season, Pontgrave, who had immediate charge of the fur business for De Monts' company, transferred his trading headquarters from Tadousac to this new post. While Pontgrave was thus engaged, Champlain was busily searching for information relative to vast stretches of unexplored territory to the south, to the north, and particularly to the west. Stories retold of a series of lakes extending far in that direction determined the resolute adventurer to find, if possible, these lakes and through them try for the riches of Asia.

With thought of making adequate preparations for such a journey, Champlain returned to France, where he succeeded in eliciting desired support for the undertaking. A factor making this task much easier was in the report that Henry Hudson had actually, in 1610-11, discovered a great sea north of Canada, which sea in all probability extended westward to the Orient. France could not lie idly by and permit her British rival to open up the proposed short cut route to Asia and claim, by virtue of discovery, the rich fur lands along the way.

It was to meet this problem that Champlain made his first and difficult journey up the Ottawa River in 1613. Of this expedition and its premature termination we spoke in a former note. But Champlain was not the leader to abandon such an important undertaking with only one trial. He made back to France and began immediately to reorganize his forces.

Count Soissons, governor of New

France and court protector of De Mont's fur company, had died and one Conde, "first prince of the blood," had succeeded to his place. Conde apparently took but little helpful interest in Canadian affairs, and De Monts had been so busily engaged with other matters that he could not properly safeguard the exclusive trade privilege specified in his charter. As a result, rival fur interests succeeded in obtaining special concessions to trade in De Monts' territory, providing they contributed towards Champlain's expenses in trying to find Asia and establish his new colony. Such a division was far from satisfactory to Champlain. He began at once to effect a combine of the various interests and thereby have one organized company operating under unified royal authority and support.

In this he was somewhat disappointed for, in spite of repeated efforts, the rich Huguenot merchants of La Rochelle, then enjoying one of the special privileges just mentioned, decided to affiliate with the Catholics of Normandy and St. Malo. But notwithstanding the obstinacy of La Rochelle merchants, Champlain finally persuaded the others to join De Monts in forming a stock company which, under charter from Louis XIII, was to practically monopolize all fur trade west of Quebec for a period of eleven years.

With this charter went an understanding that continued efforts would be made toward colonizing America and also that more active interest be taken along the line of Christianizing the benighted Indians. Both plans were very near the heart of Champlain. He was deeply anxious that the government of France and the religion of Christ should dominate in New France. And yet, while of these earn-

est convictions, he studiously made his enterprises thoroughly non-sectarian in religious affairs. In consequence but very little proselyting had been done among the superstitious natives. Undoubtedly Champlain was not wholly at ease in this regard but hesitated on account of peculiar conditions. While he was a tolerant Catholic, his superior officer, De Monts, was a liberal Huguenot, and therefore under these circumstances Champlain could not consistently urge sending priests or ministers of either denomination to Canada.

But now conditions had changed. Champlain was serving under an organized stock company in which straight-laced Huguenots declined to participate. And although De Monts still held an important place in the company, the organization was decidedly Catholic in tone and character. Naturally enough, this open-minded follower of Calvin became somewhat disgusted with the extremists of La Rochelle and in consequence reconciled himself still more to Catholic motives and aspirations. Champlain no longer suppressed his cherished desire, but took advantage of first opportunity to enlist the services of Catholic missionaries. Upon the advice of Louis XIII's secretary, he visited the Recollets, a branch of the order of Saint Francis, and invited them to join in his enterprise. Among these devoted Franciscans, he found a ready response, but soon learned that considerable was yet to be done before they could embark with him. After deciding which four of the brethren should go, it was obligatory that their warrants be properly signed by "father superior, provincial, general, governor, king, and Pope," in order that they be duly accredited missionaries to the simple natives of New France. Thus was begun that extensive missionary move which played such an important part in the discovery and conquest of northern and central North America.

In early June, 1615, Champlain and the Franciscan monks reached Quebec and shortly afterward an altar was raised and for the first time mass was said in Canada. After erecting a crude convent and simple chapel, two of these zealous missionaries set out in different directions to work among the Indians. Father Joseph Carillon made for Montreal and evidently planned on making this new post a center for proselyting activities. Here he met a band of restless warriors awaiting the return of Champlain, who had promised to join them in another expedition against the hated Iroquois. Father Joseph readily won the friendship and confidence of these war-men and gladly accepted their invitation to visit among their villages.

Finally Champlain arrived at Montreal, but with expectations of exploring for the passageway to Asia. However, the warriors reminded him of his promise, and at the conclusion of a pow-wow he returned to Quebec to make necessary preparations. Champlain's prolonged delay at Quebec caused the impatient Indians considerable anxiety, and, thinking he had been waylaid by Iroquois, they broke camp and disappointedly returned to their homes, with Father Joseph and twelve other Frenchmen accompanying them.

When Champlain returned to Montreal, he met a surprise in finding that savages, Frenchmen, and priest had gone. Immediately he resolved, with two white men, one of whom was Stephen Brule, and a few Indians, to overtake them. In the attempt, they followed up the Ottawa River, repeating in a large measure the difficult journey to Lac des Allumettes, made in 1613, and following the route taken by Brule with the Indians in 1610. On leaving Lac des Allumettes, they pushed on up the Ottawa and, after weary experiences at paddling, tugging, and carrying, the little party managed to get its canoes into and up the Mattawan River. A forty or fifty

mile pull up this stream brought them to a portage track leading over hill and through forest to Lake Nipissing. On the shore of this lake, the tired travelers found rest and shelter among Nipissing Indians, and then, after two days of hospitable treatment, they rowed across the lake and before long drifted down the swift French River.

Suddenly Champlain came upon some three hundred Indians from whom he learned that the great lake of the Hurons was nigh at hand. Presently the fresh water expanse came to view and Champlain at last beheld one of the storied lakes regarding which he had heard so many vague reports and about which Brûlé had given first reliable detailed information. Upon entering Georgian Bay, he skirted down its coast for more than one hundred miles and then took portage inland to Otuacha, a principal town of the Huron nation.

Champlain, therefore, followed Brûlé's early route to these isolated Hurons. And besides Brûlé, there were other white men who preceded Champlain to these regions. Imagine Champlain's surprise on reaching Otuacha at finding a huge wooden cross set up near the center of the village and close by a number of Indians busily engaged erecting a new chapel. Father Joseph and his soldier companions had surely made good use of the first few days spent among their "red brothers."

At Otuacha, a strong band of daring braves assembled and after a week or so of feasting, dancing and carousing, set out for war and scalps. Champlain, of course, went with them. They crossed Lake Simcoe and followed a chain of lakes to Trent River. Down this they paddled and then, by going southeast across the lake, reached a secluded place wherein they hid their canoes. 'After a short delay they trailed through the silent, virgin forests to Oneida Lake and then, by passing the west end of their lake, finally

came upon a strongly fortified Iroquois settlement.

With over-confidence and great fury, they attacked the place, and to their surprise and chagrin were easily repulsed. For once, the alert, barricaded foe evidently proved too much for even the Frenchmen and their dreaded firearms. The excited invaders, becoming uncontrollable, foolishly exposed themselves to deadly arrows, and in consequence many were killed and the others driven in disorder back to their distant homes. During the battle, Champlain received two wounds, disabling him so that it became needful for retreating Hurons to carry him to lands of safety. Upon returning to Lake Ontario, he planned on making to Quebec by way of the St. Lawrence River, but since no Indian would serve as help and guide, he was compelled to forego this and remain over winter among the Hurons. To Champlain, this prolonged, idle visit must have been very tedious, but, nevertheless, he patiently waited till spring, and then, at earliest opportunity, retraced his route to and down the Ottawa River to Montreal. After making a short stay and investigating conditions at this trading post, he proceeded down the St. Lawrence to Quebec. Thus ended the last important inland expedition ever taken by this heroic pioneer of New France.

During the two busy years of 1614 and 1615, Champlain succeeded in organizing the first stock company to ever trade directly in American furs. He brought the first Christian fathers to labor among our northern Indians, and he made his longest and in many respects most eventful journey into the wilds of America. Through his untiring efforts, during this crowded period, much of a far reaching nature was accomplished for America, and old France as well as New France profited in no small degree by virtue of his indomitable energy and perseverance.

He is often referred to as "Canada's

pathbreaker," and by many is said to be the first European to ever behold Lake Huron and also Lake Ontario. However, this assertion, so far as it relates to the lakes, is hardly correct. We have just observed that Champlain followed Father Joseph and his twelve French companions across a part of Lake Huron and we have learned that

even the Franciscan missionary was preceded by still another Frenchman. To Brule and not to Champlain belongs the real distinction of first seeing not only Lake Huron but also Lake Ontario. Of this daring woodman's initial journey to Lake Ontario and to other distant regions we shall speak in our next note.



DR. FREDERICK J. PACK

ALFRED C. REES

Superintendency of Liberty Stake Reorganized

At the regular monthly union meeting of this stake, held June 15, 1916, Dr. Frederick J. Pack was released and Alfred C. Rees sustained as Superintendent of the Stake Sunday Schools. These brethren have been laboring for five years together, and have been instrumental in bringing the schools to a high point of efficiency. Dr. Pack asked to be relieved of his duties on account of health conditions and leaves with the highest esteem and love of the entire teaching corps. Assisting in the former superintendency was Carl A. Badger, who was selected to become first assistant, and Leroy E. Cowles, formerly Stake Superintendent of Ogden Stake and Parents' Classs board member in Liberty Stake, second assistant in the new superintendency.



Childrens Section

Lillie's Lesson

By Agnes Jones Hurst

"Oh, I wish schools had never been thought of," wailed Lillie, as she threw her books onto the dining room table and sank into the nearest rocker. "I don't see what they are good for anyway and I'm so tired of doing nothing but study, study, study—I can hardly get time to play a minute.. I even dream of school and lessons. I hate all the teachers, but one. They think we shouldn't even move; if we even smile they stare at us as though they were looking clear through us. Every morning it's hurry to school until I wish I would never hear the name of school again as long as I live, I do, I do."

"Why, Lillie, what are you saying," chided her mother, gently. "You do not mean that you would like to grow up like a heathen—not even be able to write your own name? Wouldn't that be awful? I have to do the same kind of work every day in the year. I don't have a rest in the hot summer as you do; yet, you never hear me say I wish housekeeping had never been thought of."

"I don't care," says Lillie, "I'm tire I and I wish there wasn't any school ever. I would rather do housework every day in the year. I could talk when I pleased without some one looking cross at me, and I wouldn't have to be studying in a book all the time."

"For Rent:" This sign had been up in a window across the street a long time. Lillie could not remember when it was not there. One evening as she was coming home from school

she noticed the sign had been taken down and it seemed as if some one was preparing to live there. The next morning as she was going to school she saw a girl about her own age sitting by the window. The little stranger had a beautiful face, big blue eyes and soft, golden hair.

"Oh, how pretty she is," thought Lillie. "I will be glad when we get acquainted. Maybe we can walk to school together. I believe she likes school better than I do, the way she is watching the children as they pass."

Every evening Lillie hoped to make friends with her new neighbor but the small stranger never came outside. One day, seeing her at the window as usual, she waved her hand. The little girl waved back and Lillie noticed a look of wistful sadness come into her sweet face.

"I wonder what is the matter and why she stays in the house all the time?" marveled Lillie. "I should think she would be the happiest girl in the world for her mother hasn't made her go to school since they moved here and it's nearly two weeks. I wish my mother was that good to me. She doesn't even go to Sunday School but perhaps they don't belong to our Church."

Although Lillie disliked school she would not let her classmates get ahead of her. She always studied as soon as she came home from school. One evening after she had prepared her lessons and helped her mother all she could she said,

"Mama, if you don't care I'm going over to get acquainted with our new neighbors. They have a girl just my

size. I know I will like her; she has such a pretty face. I see her sitting by the window every morning but I have never seen her outside yet. Maybe she is bashful. When she gets acquainted with me she will soon know all the other girls. Then we'll have a fine time!"

Lillie went up the steps and knocked very timidly. Mrs. Weeks opened the door.

"I came to get acquainted with your little girl," murmured Lillie.

"You mean Edith, do you?" smiled Mrs. Weeks.

"The one with blue eyes and golden hair who comes to the window every morning and watches us go to school. Why doesn't she go to school? My name is Lillie. I live across the way," chattered the young caller.

"My dear Lillie," welcomed Edith's mother, "I am so glad you have come. Edith has wanted very much to play with you but, you know, she is a cripple and has to sit in her chair all the time."

"Oh, dear!" gasped Lillie quite abashed, as she followed Mrs. Weeks into Edith's presence.

The little girls were soon chatting happily together. Edith was delighted with her new friend and they found many pleasant things to talk about.

"Come again whenever you can," begged Edith when Lillie arose to go.

"Yes, do," urged the mother, "we will be glad to have you come; it will not be so lonesome for Edith."

Every few days Lillie went over and the two little girls certainly had good times together. Lillie said she would rather visit with Edith than play out of doors with the other girls. One evening Lillie told about something that happened in school. Edith looked a little sober as she remarked,

"Mother teaches me and I am very glad I have a mother who can teach me; but, oh, I would be the happiest girl on earth if I could only go to school like all the other boys and girls!"

Lillie said nothing; she was thinking of how she had talked and felt about going to school. How dreadful it would be if she were like poor Edith and could not go! That evening as Lillie and her mother were talking quietly together the little girl who hated school slipped her arms around her mother's neck and murmured contritely,

"Mama, I'm so glad I know Edith. She is always kind and smiling and has pleasant things to talk about—besides I'm thankful, now, oh, very thankful that I'm able to go to school!"

Somebody's Mother

By *Jno. Cuthers*

Amid the throng at the street crossing, one day, an old, feeble, and gray-haired woman stood and waited long. The recent snow had made the street very wet, and the wintry wind was chilling and caused the poor woman to become more bent than usual. She was all alone and looked as if she were uncared for.

Suddenly laughter and shouting was heard down the street and the source thereof soon became known. School was out and the boys were glad for the freedom thus afforded them, and welcomed the deep and beautiful snow. Like the throng at the crossing they passed the woman so old and gray and hastily wended their way towards home. Not one of them offered to help her who was so weak and so frightened that he was afraid to move.

At last came one of the merriest boys of the whole group. He halted beside her and quietly whispered, "I'll help you to the other side of the street if you wish it." She gladly accepted the aid he had so kindly proffered. As he guided her weary and trembling feet along, he thanked God in his boyish heart that he was young and strong and healthily in every way and felt unusually happy and contented be-

cause of the good kind act he was doing.

Then he rejoined his comrades and this is what he said: "She's somebody's mother, boys, for all she is poor and old and slow, and I hope some fellow will lend a hand to help my mother if ever she be poor and old and gray when her own dear boy is absent from her side."

And that night, in her home, Somebody's Mother bowed her head in prayer and said, "God, be kind to the noble boy, even as he was kind today to a poor old woman."

Aid Somebody's Mother, boys and girls should take pride

In comforting each aged soul,
And help them with joy 'mid life's
surging tide,

In safety to reach their last goal;
For such deeds of kindness shall e'er
be repaid,

In the Lamb's book of life find their
worth,

A commandment, our Father, to chil-
dren once gave,

To honor the aged on earth.

A Prayer.

We come before Thee Father,
And unto Thee we pray,
To thank Thee for Thy blessings,
And for the night and day.

We love to do Thy bidding
Because we love Thee so,
And if we are good children
Thy blessings will bestow.

We thank Thee for the sunshine,
We thank Thee for the rain,
And ask Thee now to bless us
Until we meet again.

—EMMA E. LINDSEY.

A Mysterious Number

The number 142,857 does not at first sight appear to have anything odd about it, yet there are some strange things about it.

Let us multiply it by the numbers 2 to 7 and see the result.

142,857 by 2 is 285,714.

142,857 by 3 is 428,571.

142,857 by 4 is 571,428.

142,857 by 5 is 714,285.

142,857 by 6 is 857,142.

142,857 by 7 is 999,999.

The first five products, you will observe, are composed not only of the same figures, but of the same order, though beginning with a different figure each time. And the strangest part of it all is that 142,857 multiplied by 7 is 999,999, but after that point the products lose their oddity.

A Queer Expression

Carl did something his uncle liked and his uncle patted him on the head and affectionately said: "I'm proud of you, son, you're a brick."

"A brick?" echoed Carl. "That's a queer expression. What does it mean? It sounds like a hard name."

"Yet it is a compliment," said the uncle. "It does seem queer to measure your worth by a brick when there is nothing wonderful or fine about that article, but its meaning comes from remote times."

"Now, I'm going to hear a story," cried Carl in glee, drawing his chair up to his uncle's.

"The origin of the expression dates back about nine hundred years before the common era. It was in the time of Lycurgus, the great Spartan ruler. He believed there was no necessity to build a wall around a town if the soldiers were properly trained to protect the place. In those days nearly all cities were protected by high walls.

"One day an ambassador from a neighboring country came to see Lycurgus and questioned his wisdom in leaving the city so unprotected.

"But we have walls," replied the ruler of Sparta, "and if you will come with me I will show them to you."

"He took his guest out upon the

plain where the army was drawn up in battle array, and pointing to the ranks of soldiers, he said: 'These are the walls of Sparta, and every man is a brick.'

He Did His Duty

In one of Napoleon's battles, a young officer named Durosier was in attendance on the Emperor at the moment when it became necessary to dispatch an order to one of the generals of division, and he volun-

teered to carry it, though the service was one of imminent peril.

The Emperor gave him his instructions: "Spare neither yourself nor your horse, sir," said he; "there is not a moment to lose, and return at once to report to me that my order has been obeyed."

Away, amid the storm of shot and shell, galloped the brave, young fellow, and in less than a quarter of an hour was again in the Emperor's presence.

"You have done well, sir," said



"Away galloped the brave young fellow"

Napoleon when he had received his report; "you have a clear brain and a stout heart though still so young. I give you a captain's rank and attach you henceforth to my person."

"It is too late, sir," murmured the young soldier.

"Too late, Captain Durosier—and why?"

"Sir, they have hit me;" and as he spoke he threw open his coat. The blood was streaming from a wound in the chest. "All will soon be over, but I have done my duty," said he.

He reeled for an instant in his saddle, and then fell back heavily into the arms of an officer who had sprung forward to assist him.

Durosier was dead.

Memory Gem.

God is watching over us
With His love and cheer.
And if we will do what's right
He'll be ever near.

We must not forget to pray,
And will ever know
That if we will heed His word,
Great and good we'll grow.
—Emma E. Liudsey.

Be Kind to the Robin

We have always thought that the Indians are a cruel people, but we find that they are very kind to many birds and animals. They love the robin and always watch for its coming in the Spring.

At one time they say that they had a very hard winter here in Utah. The snow was so deep and the winter was so long they ate up all their dried meat and seeds. They always lived on dried meat and seeds then. The ice was so thick on the rivers they could get no fish and they began to get very hungry. Even the wolves became so

hungry that they would come down to the tents at night and carry off some of the hungry people.

One old chief and his daughter lived alone in a big tent. They had more meat than the others. Every day when the old chief gave her the piece of meat, she hid it under her robe and took it out to the hungry papooses. She kept on fasting and pleading with the great spirit to send them spring.

One day when she went out to take her little piece of dried meat to the papooses, they noticed that she was more thin than usual. As the hungry children watched her put her hand into her robe once more they were in hopes she had some more dried meat, it had tasted so good that day. But they saw instead that she began painting her breast with some Indian paints. Where she painted some red feathers began to come on. Soon they saw the beautiful breast of a robin.

She hurriedly told the children that she would fly quickly to the south and see if spring was coming.

"When I come back," she said, "If my song is a happy one you may know that Spring is coming, and you will have plenty of food. But if my notes are sad and plaintive, you will have long winters and little food." As she finished the feathers grew up over her head and the beautiful robin flew away.

Soon she came back singing happily. Then the warm south wind blew and the snow melted away. The hungry Indians went to the streams and caught fish and dug roots and were soon happy again.

Ever since then the Indians are so glad when they see the robin in the spring. They always watch to see if the call is a happy one. And the little Indian boys are always careful not to kill the robin.—George Gardner.

Live to your utmost and your best.
—Benson.

The Children's Budget Box

The Ocean

Oh how I love the ocean blue,
With its waves and ripples, too;
The fresh, pure air surrounding it,
I love it all; yes, every bit.

When I sit alone at night,
I dream of the water, so clear and
bright,
Which stretches far as eye can see,
And is known as the warm, blue sea.

Oh yes, it is wonderful and grand!
But not so useful as the land;
And when I think more seriously,
I love the land as well as the sea.

Saraessa Harris.

Age 14.

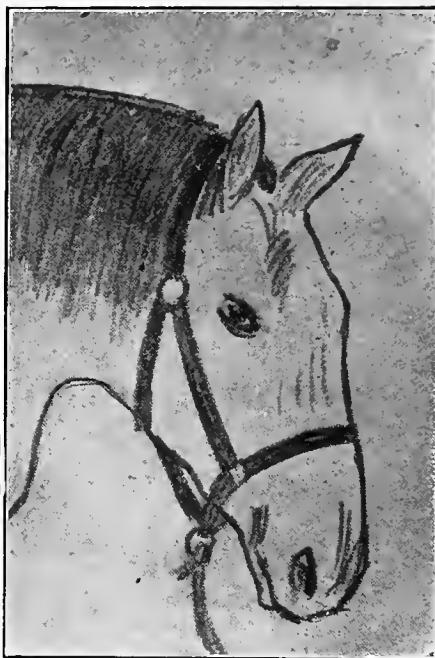
Beaver, Utah.



LITTLE MISS STYLE

Age 13.

MISS STYLÉ



Age 13. Olive Yancy,
Cardston, Canada.

Sleepy Brook

The little brook is sleepy,
And oh, so tired, too;
It wants to only creep along
Not liked it used to do.

But then the summer's over
And when he looks, he sees
Such a very, very deep blue sky
Way up there through the trees.

The yellow leaves are in the way.
And he just can't get by;
We know he isn't lazy,
But just too tired to try.

Mother nature knows it, too,
And puts the blanket on;
She spreads leaves nicely all around
And sings her slumber song.

Inez Clark,
Manti, Utah

My Dream

I sat at the open window
Breathing deep the summer air,
Gazing on the scene before me,
Forgetting every thought and care.

I had sat thus but a moment,
And was touched upon the arm—
There before me stood a fairy,
Small and innocent of harm.

At an invitation from her,
To the moon to take a trip,
Seizing hold her tiny wand
Through the air we then did zip.

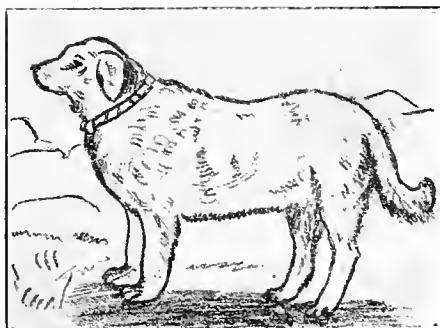
Passing many stars and moon-beams,
On the moon at last we stepped,
Got acquainted with the moon man,
Laughed and talked and sipped.

Then at last the wily moon man
Gave the hint for my return
And as I commenced descending
Loudly laughed at my concern.

When we reached my bed-room window,
My young friend then took her leave;
Left me staring into blankness
Wide awake with disbelief.

I'd been sitting at the window
Many hours in a dream,
Rain drops on my face awoke me
Wind had scattered all the scene.

Ethel Conger,
Age 14 years. Junction, Utah.



Laville Thomson,
Richmond, Utah.

Age 13.

The Canyon Stream

Down the canyon, one bright day,
Came the little brooklet out to play,
Skipping and sliding lightly along
While singing a beautiful spring-time
song.

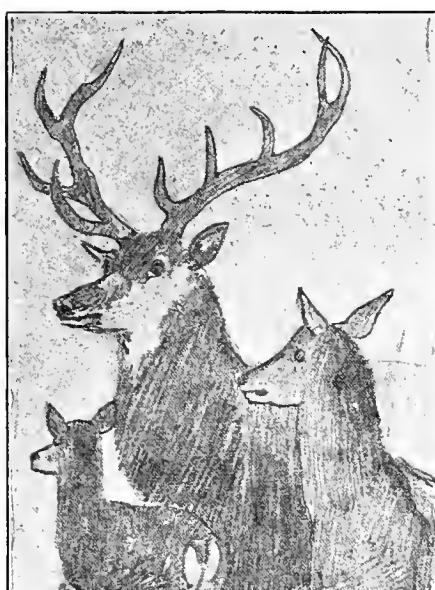
Now springing lightly over a stone,
But not complaining of being alone,
It was so happy, jolly and bright
It was going to play all day and all
night.

"I was told not to stay so *very* long,"
It said sweetly in a dear little song,
"But I am so happy I think I'll stay
No one will know I am running
away."

And it stayed and played the whole
long day.

While skipping along I hear it say:
"I can never go back to my old home,
But I have to travel all alone."

Gladys Elwood,
Age 11. Kenilworth, Utah.



THE DEER FAMILY
Nellie Ward,
North Ogden.

Age 12.

Birds of the Alphabet

A is for Albatross, a bird of the sea,
 B is for Bluebird, as blue as can be.
 C is for Canary, with light, yellow bill.
 D is for Dove, who sings when he will.
 E is for Eagle, mighty and strong,
 F is for Friar Bird, with a beautiful song.
 G is for Gull, whose wings are like snow,
 H is for Hawk, when he will he can go.
 I is for Ibis, a bird who can wade,
 J is for Jay, that stupidity made.
 K is for Katydid, green as grass,
 L is for Lark, who sings while we pass.
 M is for Magpie, who sings all day long,
 N is for Nighthawk, who won't sing a song.
 O is for Owl, who has large, round eyes,
 P is for Parrot, who is very wise,
 Q is for quail, when he can, picks at wheat,
 R is for Robin whose music is sweet.
 S is for Swan with much ease and grace,
 T is for Thrush with a song for each place.
 U is for Umber, who goes with the Storks,
 Y is for Yellow Hammer, who has yellow marks.

Margaret Hackett,
 Age 11. Salt Lake City, Utah.



Frederick Zimmerman.

Age 14.



SUMMER SPORT
 Ina Heiner,
 Age 13. Morgan, Utah.

Old Nig (A true story)

When my brother was eight months old, our old dog had five little puppies. We gave all of them away but the largest one. He was all black but a small, white spot between his front legs.

We named him Nig.

My brother carried him around until he was so large he had to drag him around by his leg or tail, just which one of the two came within his grasp.

Nig was quite a large dog when he was full grown. He fought every dog that came around, and always came out victoriously.

One day papa was up in the timber with Nig. A log broke loose and rolled over the dog. The men laid him out for dead. But he was not dead. He soon came to and crawled away into the brush.

We went up in the afternoon and looked for him. We found him and papa carried him home.

In about three weeks he was better. He was always lame because he had broken his shoulder.

Nig would follow my little brother all around, just as faithful as could be.

We had never known him to bite a child, but he would any man that didn't seem to act just right.

When Nig was five years old my brother got up one morning and went out to call him as was his usual custom. But Nig would not come. My brother went out to the gate and found him dead. He cries every time he thinks of Nig.

Georgiana Jensen,
Age 12. Union, Oregon.

The Fall of 1887

When the state of Oklahoma was yet a territory, the white men were not allowed to hunt in the forests, as the Indians had control over them.

My grandfather and three of his companions were hunting, when they were attacked by a party of Indians.

The Indians took their captives to Cantonement, a camp owned by the Cherokee Indians, where they bound them with ropes so that they could not escape, took their guns, ammunition and game from them and led them into a tepee where they left them for

a few minutes. When they returned, they brought the supper for their captives, the food being broiled horse-meat. Grandpa couldn't eat his meat so he fed it to one of the dogs.

The Indians went into another tepee, ate their supper and had a war dance. About every hour an old Indian buck came in the tepee, counted the captives and went back to the dance.

Grandpa watched his chance and right after the old buck had come in the second time, grandpa got his pocketknife from his pocket, cut a large hole in the tepee and escaped.

Grandpa went to a certain bush where he had hidden his gun to keep the Indians from getting it. He took his way home which was about forty miles from Cantonement, and when he reached home he enjoyed a good meal, told his story and retired.

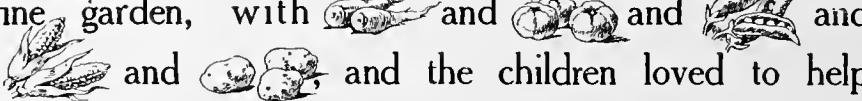
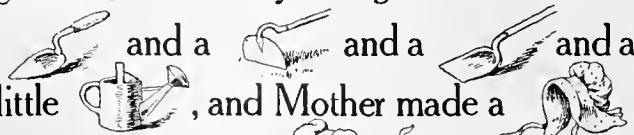
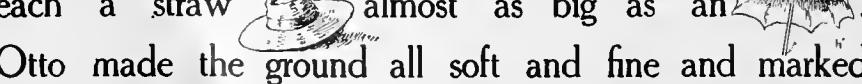
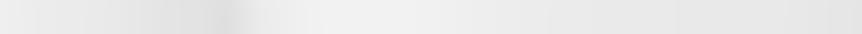
Ruth Huntoon.
Age 14. Marion, Idaho.



Elna Anderson,
Age 13. Grover, Wyo.



Dandy, the Calico Cat

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off the four little beds with white  , and Aunt Nell sent up the plants in red  and came with her  to help plant them. The little gardeners worked hard, and even Joan helped dig with her wee  . Then  came running to see what it was all about, but the children chased him away. “You must not scratch up our  , Dandy!” they cried. “You must not play in our lovely gardens!” “He will think you love your  better than you love him, poor Dandy!” laughed  . She did not see Dandy hiding away under a  . When the planting was over, they all picked up their  and went into the  . But Aunt Nell ran back for her  . “Oh, come, children!” she called. “Come and look!  did think you loved the flowers best. Come, quick! he is playing he is a  , too!” Then out ran the children, higgledy, piggleddy! And there, sitting up in an empty  , with his pretty  on one side and his cunning paws hanging over, was the little Calico Cat!





The Funny Bone



Who Was He?

"Father," said a boy of twelve, "who was Shylock?"

"What!" exclaimed his father, "have I sent you to Snuday School for the past six or seven years, only to have you ask me who Shylock was! Shame on you! Get your Bible and find out this minute!"

A Sensitive Ear

Hubby (angrily): "Here! What do you mean by waking me out of a sound sleep?"

"Wife: "Because the sound was too distressing."—Boston Transcript.

Explained

She: "Why do they paint the inside of a chickencoop?"

He: "To keep the hens from picking the grain out of the wood."—Lehigh Burr.

And the Nurse was Offended

Doctor: "Well, Casey, are the eyes improving?"

Patient: "Sure, they are, sir."

Doctor: "Can you see better? Can you see the nurse now?"

Patient: "Sure, I can, sir. Faith, she gets plainer and plainer every day."—London Opinion.

The Privileged Classes

A cockney angler, thinking that his Highland boatman was not treating him with the respect due to his station, expostulated thus:

"Look here, my good man, you don't seem to grasp who I am. Do you know that my family have been entitled to bear arms for the last two hundred years?"

"Hoots, that's naething!" was the reply. "My ancestors have been entitled to bare legs for the last two thousand years."—Exchange.

Going Some

"I wonder where those clouds are going?"

"I think they art going to thunder."

Immune

"I am delighted to meet you," said the father of a sophomore to Bro. Cornwall. "My son took algebra from you last year, you know."

"Pardon me," Cornwall said, "he was exposed to it, but he didn't take it."

It Often Happens

The rich man, in his years of toil,
Burned barrels and barrels of midnight
oil;

His heirs now keep his memory green
By burning midnight gasoline.

Latest News

"We are informed that the gentleman who stood on his head under a pile-driver for the purpose of having a tight pair of butes driv on, found himself the next day in Chiny, perfectly naked and without a cent in his pockets."

A Marathan

They were holding a midyear examination in one of the schools. The subject was geography. One of the questions was, "What is the equator?"

"The equator," read the answer of the nine-year-old boy, "is a menagerie lion running round the center of the earth."

The Has and the Are

I'd rather be a Could Be,
If I could not be an Are!
For a Could Be is a May Be,
With a chance of touching par.
I'd rather be a Has Been

Than a Might Have Been, by far,
For a Might Have Been, has never been.
But a Has was once an Are.
—Ladies' Home Journal.

In a Flat

Prospective Tenant (dubiously): "Well, I'll take this place. It has modern improvements, and so forth, as you say; but I don't like that ugly crack in the wall over there."

Janitor (hastily): "Crack, sir? Why, that's the private hall!"—Puck.



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generation. All I wish to suggest is that our leaders go on just as they have done in the past, and when, after many years, they see the young sprouts of today developed into great, husky, healthy trees, a righteous people before the Lord, they surely will feel rewarded for their efforts at this time. Wishing the "Juvenile" and its friends success, I am,

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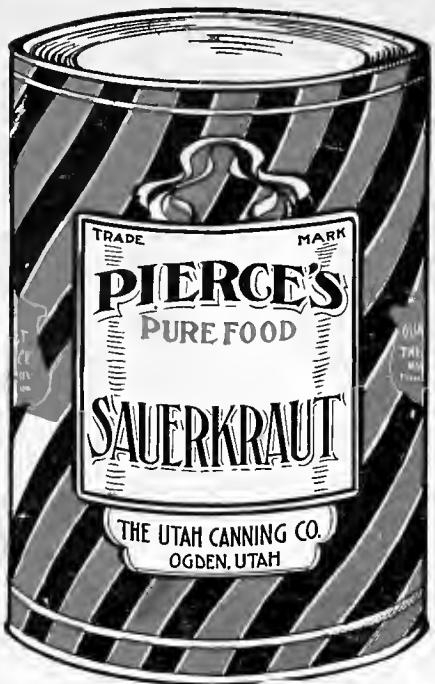
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